

MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!

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60¢

# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498



*The Irresistible Force Meets The  
Immovable Object*

**OVER THE FENCE AT  
SENECA!**



# GayCommunityNews

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August 13, 1983

## Hundreds Arrested in Seneca Protests

By Janice Irvine

ROMULUS, NY — Recent anti-nuke demonstrations, as well as confrontations with townspeople at the Seneca Women's Peace Encampment have resulted in the arrest of hundreds of women there within the past week.

On July 30, more than 100 women participated in a legal march from Seneca Falls to Romulus, tracing the route of Harriet Tubman's underground railroad and passing the site of the first women's rights convention. In Waterloo, the women were confronted by a hostile crowd of several hundred people.

Nancy Wasserman, at the peace encampment, said "The women tried to proceed as non-violently as possible. There was lots of screaming and homophobic slurs." Although some of the women were able to disperse through the crowd, many were surrounded by the townspeople and prevented from moving. Nancy Fascher, of

the Boston Peace Encampment office, said that although the sheriff had the whole force there, he claimed the crowd was out of his control.

Unable to move any further, fifty-four of the women sat down, and were arrested and charged with disorderly conduct. They were detained in the Interlaken, New York elementary school until August 3. A man at the march who had brandished a loaded rifle and screamed at the women, "We're willing to do whatever it takes to stop you all," was arrested, charged with menace, and released.

On August 3, the arrested women were brought to the floral exhibit hall of the Seneca County Fairgrounds for arraignment. Most of them refused to cooperate, and approximately 100 supporters disrupted the proceedings by singing.

"They believe they were unjustly arrested, they are all Jane Does,

and they are all non-cooperating. We all believe it was a violation of their first amendment rights," said Wasserman.

Of the 54 women who had been arrested and detained, one was "lost in procedure," eight posted bail, and the sheriff alleges that two escaped from the school. The remaining 43 women issued three demands: unconditional release; destruction of the police photographs and fingerprints of them; and mass arraignment.

As GCN went to press, it was learned that the disorderly conduct charges against the women arrested at Waterloo were dismissed on August 3. Thomas Nessler, the village justice said, "...I have decided to dismiss all the charges against the defendants in the interest of justice and taking into consideration...the fact these ladies already have been incarcerated five days."

More confrontations with community members occurred on August 1, at the highly publicized civil disobedience at the army depot. Approximately 2500 women participated in a two-mile legal march from Sampson State Park to the Seneca Army Depot truck gate. At the gate, in actions reminiscent of English women at Greenham Common, the protestors wove webs of yarn and placed symbolic items on the fence. Over 200 townspeople met the women at the gate, waving American flags and shouting, "Go home."

Over 230 women who wanted to participate in a civil disobedience action split off from the rest of the demonstrators, and began to climb the fence. Most were helped off



Ellen Shub

Fence-hopping at the depot.

the fence by waiting police and all were arrested. First-time offenders were given ban and bar letters and released.

According to Kathee Myers at the peace encampment, however, at least ten women were second-time offenders and so were detained in Rochester and charged with trespassing on a military installation. They were arraigned on August 3 and ordered to appear in court on August 5.

Myers noted that at this point the encampment has no idea what will ultimately happen to women who are arrested again after receiving one of the military's ban and

bar letters. Prior to the week's actions, five women had been second-time offenders. These women were arraigned before the federal magistrate in Rochester as Jane Does and, after refusing to post bail of \$1,000 each, were released on personal recognizance. Their court date is August 4.

The protests at the army depot continued into the night of August 1, as many women blocked the truck gate by camping out in front of it. According to Fascher, much of the time the demonstrators were observed by "a crowd of curious, non-violent townspeople."

*Continued on page 13*

## Federal Response Investigated Men with AIDS: 'Dying of Red Tape'

By Sue Hyde

WASHINGTON — In testimony on August 1 before a House of Representative subcommittee, AIDS patient Roger Lyon, 34, of San Francisco, said, "I hope my epitaph won't read that I died of red tape." Lyon was joined by two other men with AIDS on the first panel of witnesses to testify on the federal government's response to the AIDS epidemic. Under investigation by the House government operations subcommittee on inter-governmental relations and human resources, the Reagan administration's response to the health crisis was called slow and inadequate.

The hearings were called by Rep. Ted Weiss (D-NY), chairman of the subcommittee. Weiss introduced a bill on July 29 which would create a revolving federal fund of \$60 million to facilitate a quicker response by cities and states to public health emergencies like AIDS.

The subcommittee heard testimony from medical researchers, representatives of advocacy groups for three of the four identified high risk groups, and government officials, as well as the men with AIDS.

According to Kevin Knobloch, a spokesman for Weiss, only Reagan administration health officials called the government's response adequate. Knobloch told GCN that nearly everyone "had suggestions for what the federal government could be doing in addition to what they're already doing, and to varying degrees, were critical of the Administration." Those suggestions included increased funding of research, better coordination and planning of federal agency programs to combat the disease and an increased sensitivity to the right of privacy and confidentiality of AIDS patients.

Besides the three men with AIDS, other representatives of the

gay community were Virginia Apuzzo of the National Gay Task Force and Steven Endean of the Gay Rights National Lobby.

Apuzzo termed the Reagan administration response a "policy of gestures." She told the subcommittee, "A detailed look at the federal government's response to the AIDS crisis leads unavoidably to the conclusion that in this administration, there is a sharp contrast between the rhetoric of concern and the reality of response."

In other testimony, Dr. Marcus Conant of the University of California-San Francisco's Kaposi's sarcoma clinic said the government response is "bordering on the negligent."

During the second day of hearings on August 2, Dr. Edward N. Brandt, assistant secretary of health in the Department of Health and Human Services, denied that homophobia has slowed the government's response, as Apuzzo had alleged the day before. Brandt also said his department would continue to redirect funds from other health programs to fight AIDS. This particular policy has been sharply criticized as inadequate and divisive by many observers.

Weiss' subcommittee has oversight jurisdiction over the Department of Health and Human Services, which includes the National Institutes for Health and the Centers for Disease Control (CDC). Weiss' earlier efforts to look into the CDC's AIDS programs were thwarted when a staff member was denied access to CDC files about a month and a half ago, according to Knobloch. He said that one outcome of the hearings had been an agreement made between the CDC and the subcommittee to allow access to CDC staffpeople and documents.

— filed from Boston

## Police, FBI Harass Women Leaving Bar

By Larry Goldsmith

CAMBRIDGE, MA — Cambridge police officers and agents of the Federal Bureau of Investigation stopped a group of women outside the Marquee late August 3, threatening several women with arrest unless they identified themselves.

According to one woman present at the scene, six or seven patrons of the Central Square women's bar were standing outside the front entrance about 11:30 p.m. when a Cambridge police cruiser carrying four uniformed officers pulled up to the bar. The police officers walked up to two women sitting next to a nearby storefront and demanded identification, saying they had received a report about "runaways."

When the two at first refused to answer, police reportedly threatened to arrest them and began questioning other women standing nearby. The source told GCN all the women were "obviously overage."

One of the women eventually gave her name and the police left. But another woman soon walked up to the group and said an FBI agent was questioning a woman using a public telephone several hundred feet down the street. The source told GCN she walked over to see what was happening.

The FBI agent identified himself

to the woman using the pay phone, according to the source, and demanded to know her name. When the woman refused, the agent said he was looking for Joanne Chesimard, whom he described as "a fugitive" and "very dangerous." Chesimard, who now uses the name Assata Shakur, is an activist who has been sought by the FBI since escaping from a New Jersey prison in 1979.

The woman asked the FBI agent to see a photograph, and he produced one which, according to the source, "looked nothing like her." Both Chesimard and the woman using the telephone are black.

The agent told the woman that she, like Joanne Chesimard, had a scar on her knee, and he asked to see her shoulder so he could check for additional scars. When the woman resisted, the agent threatened her with arrest if she didn't cooperate.

The woman subsequently demonstrated that she had no scar on her shoulder, to which the agent replied, "There, that wasn't so hard." The agent, along with three others who had been standing nearby, then got back into a black unmarked car with Massachusetts plates and drove away. Two Cambridge police officers standing across the street monitored the en-

tire scene, according to the source. Neither Cambridge Police nor the Boston FBI office would comment on the incident.

In the February 20, 1982 issue of GCN (Vol. 9, No. 30), a member of the Boston Grand Jury Project described similar investigations of the FBI: "Whatever they say their target is — the Sam Melville-Jonathan Jackson Brigade, the Brinks suspects, the people wanted in connection with the murder of a New Jersey State Trooper — their real target is all of us, lesbians and gay males, socialists and feminists, progressives of all varieties... FBI questioning and harassment of individual activists is one of their ways to collect the information they need to destroy our movements."

The Grand Jury Project urges activists to refuse to cooperate with the FBI no matter what their opinions are of the various actions the FBI says it is investigating. There is no legal requirement to talk to the FBI but it is illegal to lie to them (see GCN, Vol. 9, No. 16 and Vol. 10, No. 16 for guidelines). For more information, or for assistance if you are questioned by the FBI, call the Boston chapter of the National Lawyers Guild at (617) 542-5415 or the New York Grand Jury Project at (212) 674-6005.

# News Notes

## quote of the week

"Biases already exist against Haitians because they are black, [often] illegal immigrants here. Securing job interviews in the last few months has been more difficult, and we infer that ten percent of these instances are due to AIDS. People ask if it is contagious, or how many Haitians have it. It's on their minds."

"We tell them not to worry unless they are having sex on the conveyor belt or dealing with needles. Everything else is circumstantial extrapolation. They should be as worried about contracting AIDS as they are about syphilis."

— Bernard Cohen, director of Impact Institute, a refugee assistance service in Rockland County, New York, commenting on the impact of AIDS panic on the lives of Haitian immigrants, *New York Native*, no. 69, August 1, 1983.

## pool disinfected after gay group's swimming party

TULSA, OK — The city of Tulsa drained and disinfected a municipal swimming pool on July 17 to allay residents' fears of contracting AIDS. According to the *Tulsa Tribune*, a gay rights group had rented the pool for a private party the preceeding weekend and Recreation Department officials decided to drain the pool after they received two calls from worried citizens.

Brian Mumey, spokesman for Oklahomans for Human Rights, the group renting the pool, expressed the concerns of another group of worried Tulsans — the gay community. "We're afraid the general community will pick up on those key elements — gays, pool, AIDS — and miss the finer points about how the disease is actually transmitted," Mumey said.

City officials have admitted that they may have overreacted and at least one has called the draining and disinfecting operation a "public relations gesture."

Mumey noted that it was "politically the easiest thing to do." But he added that his group was shocked at the city's response to the callers' unfounded fears.

## aids-related bashings surge in seattle

SEATTLE — A dramatic outbreak of queerbashing by gangs of teenagers which is blamed on AIDS hysteria has erupted in this city, according to the *Bay Area Reporter*.

At least six gay men have been attacked in the past month in the Broadway area, a predominately gay neighborhood. Gay-owned businesses have been the targets of rock- and firecracker-throwing teens. Reports indicate that references to AIDS and "disease-carriers" are frequently shouted by the attacking teenagers.

Members of the gay community and the police agree that homophobia and an irrational fear of contracting AIDS have combined in a deadly fashion. Jim Holm, president of the Dorian Group, the largest gay organization in Washington, said, "There's no doubt about it now — it's pure, unadulterated hatred of gay people that's behind the hysteria."

A police detective quoted one apprehended basher as saying, "' If we don't kill these fags, they'll kill us with all their fucking AIDS disease.' "

Seattle police officials have stepped up patrols in the Broadway area after meeting with members of Seattle's gay community. Police say the attackers are middle-class white youths who live in the neighborhood.

The Dorian Group has begun a project to monitor queerbashing in ten cities around the country to assess the incidence of AIDS and the frequency of attacks on gay men in different cities.

## lubricant slips up, product recalled

NEW BRUNSWICK, NJ — The manufacturers of KY lubricant jelly have announced the recall of selected lots of their product.

Affected by the recall notice are tubes or packets of KY jelly embossed with lot numbers beginning with the numbers 2284 through 2304 and 3001 through 3056. "Some of this product," says manufacturer Johnson & Johnson, "may contain a crystalline precipitate that could cause temporary irritation and discomfort when used."

The defective product may be returned to the retailer for a refund, or may be returned directly to the manufacturer: Johnson & Johnson Products, Inc., Eastern Surgical Dressings Plant, Customer Returns Department, U.S. Route 1, New Brunswick, NJ 08902, Attn. Mr. J.E. Yarosh.

## second u.s. gay mayor elected

LAGUNA BEACH, CA — Bob Gentry has become the second openly gay mayor in the country, according to *Equal Time*. Gentry was elected to the city council in 1982 and was recently selected mayor by his fellow councilmembers. The mayor is selected from the council membership.

Gentry joins Mayor Gene Ulrich of Bunceton, Mo., as the only other gay mayor in the country.

## \$2.9 million for california aids research

SACRAMENTO, CA — The state of California has appropriated \$2.9 million to the University of California (UC) system for AIDS research, according to the Lesbian and Gay Caucus of the California Democratic Party.

In a press release issued by the Caucus, Assembly Speaker Willie Brown was credited with shepherding the appropriation through the budget process.

The research funds were added to the UC budget and will be disbursed at four UC sites, including Los Angeles and San Francisco.

## bar association unsupportive of gay rights

ATLANTA — Despite supportive testimony from former Republican Congressman Robert Bauman, former Legal Services Corporation director Dan Bradley and lesbian attorney Abby Rubinfeld of Lambda Legal Defense and Education Fund, the American Bar Association refused to endorse legislation barring discrimination against gay men and lesbians, according to the Associated Press.

In an August 2 vote at the national convention, the ABA passed up the chance to go on record for gay rights and in support of Bauman and thousands of other gay and lesbian lawyers in the country.

Bauman, recently out of the closet, told fellow legal workers, "I am still a political conservative and, yes, I am gay."



## disabled people picket for safety and access

BOSTON — About 40 disabled people and supporters picketed the Park Street subway station on Friday, July 29 during the late afternoon rush hour to protest unsafe conditions at the Park Street station, and inadequate services and unequal access to other transit facilities.

The protest was prompted by a July 15 accident in which a blind man fell down an elevator shaft at the Park Street station and was severely injured. According to a press release issued by the Massachusetts Bay Transportation Authority (MBTA) in response to the demonstration, the elevator has been repaired and MBTA employees have been instructed to "frequently check" on the elevator's operations.

However, in a leaflet distributed to commuters, the protestors accused the MBTA of endangering the lives of disabled people by their negligence in maintaining equipment at stations. Also noted in the leaflet are: a failure to provide an adequate number of buses with working wheelchair lifts; plans to close the wheelchair-accessible station at Brattle Street in Harvard Square; no announcements of train stops for blind passengers; no effort to make all stations accessible; and inadequate service to the black community by the MBTA door-to-door van service.

The MBTA claimed in their press release that they "will continue to work together with the MBTA Special Needs Advisory Committee to give handicapped persons a direct role in the decision-making process on issues concerning their transportation needs."

However, a spokeswoman for the Disabled People's Liberation Front, one of the protest's organizers, pointed out that the Advisory Committee has been writing letters for some time requesting substantial changes to accommodate disabled people, but got no official response until Friday's demonstration.

## '50s gay-baiting suit dismissed

WASHINGTON — A \$2 million suit charging the U.S. Information Agency (USIA) with "maliciously" forcing the 1955 resignation of an employee suspected of being gay was dismissed on July 21, according to the *Washington Blade*.

District Court Judge Charles Richey ruled that security officials are immune from any damage claims made by the plaintiff, Robert J. Richards, because their actions were within the limits of their jobs.

Richards, 60, had filed the suit in July 1979, charging that eight former security officials with the USIA had approved an investigative report recommending that he be dismissed or forced to resign because an informant said he "engaged in homosexual activity." Richards charged that the informant who testified against him was known as an unreliable source with a history of emotional problems.

Richards said he resigned at that time because he believed that he would be unable to prove his innocence and he wished to avoid publicity and needless stress to his pregnant wife.

## aussie activist will stay in country

SYDNEY — The deportation order against gay activist Mervyn Bright has been dropped, according to the Gay Solidarity Group of Sydney. Cancellation of the order brings to a close a case which had dragged on for over a year. Bright was first ordered out of Australia in June of 1982 because, as an openly gay man, he was a "prohibited immigrant."

Bright and the Gay Solidarity Group (GSG) mounted a strong campaign, with international support, to appeal the order in court. While the court case was in progress, however, the job of Minister for Immigration changed hands and the new Minister reviewed the case and abruptly cancelled his predecessor's deportation order.

Although the end of Bright's struggle is welcome, Kendall Lovett of GSG notes that the sudden administrative action means the gay group's challenge of discriminatory immigration laws will lapse for the time being. One GSG member commented, "It was the easy way out. We may have won and that wouldn't have done."

## aids stampede averted, rodeo will go on

RENO, NV — In spite of efforts by religious groups to foment an AIDS panic and stampede, the annual Reno Gay Rodeo will go on as planned August 4-7, according to the *Bay Area Reporter*.

The Pro-Family Christian Coalition had taken out full-page ads in Reno papers using the phrase "AIDS Alert." In the ads, the group called on the Washoe County Commission to close down the rodeo because the expected audience of 50,000 created a "health crisis" in Reno. In news accounts, a Coalition member was quoted as saying that gays "ought to be put to death."

At a public debate on the Christian group's attack on the rodeo and gay people, a UCLA medical doctor, Trudy Larson, gave strong testimony on the lack of danger to the Reno community posed by the Rodeo. "This is only a specific health hazard, not a public health hazard, not a general problem," Larson told the crowd of 500.

On July 26, the Commission refused to take any action on the fundamentalist group's request. The Reno Gay Rodeo will donate a portion of proceeds to the AIDS/KS Foundation.

## white's parole may not be delayed by governor

SACRAMENTO, CA — According to an Associated Press dispatch, California's governor may not delay the release of a prisoner with a fixed sentence, such as Milk/Moscone murderer Dan White.

A formal opinion was released by the Attorney General, John Van de Kamp, and was prompted by White's case, although his name was not mentioned in the opinion.

White was convicted of manslaughter in November, 1982 and was sentenced to seven years in jail for what many regard as the pre-meditated murders of Mayor George Moscone and gay Supervisor Harvey Milk. He is eligible for parole on January 4, 1984. Many citizens' groups, as well as the San Francisco Board of Supervisors, have urged that he not be released at that time.

Gov. George Deukmejian's assistant press secretary, Kevin Brett, said that Deukmejian had requested the opinion "on an informational basis." Brett cautioned against reading a potential for action into Deukmejian's request.

## International Gay Association Convenes

# Gay Group Sets 1984 for Global Action

By David France

VIENNA — Austrian law prohibits any gathering of lesbians and gay men. And for any group of people to talk seriously about the rights of gay people, the Austrian penal code allows a maximum six month term of imprisonment.

This anti-gay legislation hasn't been enforced since the end of the Third Reich, according to local activists, but is used instead to fuel bigotry on a more general scale. The fact that the laws were written during the period of Nazi control over Austria would suggest that the struggle to have them removed would be a generally accepted one. But it is not.

This was the setting for the fifth annual conference of the International Gay Association (IGA), held in Vienna, July 11-16. The IGA uses its conferences to, among other things, bring international attention to the conditions of oppression and repression in the host country. Representing more than 90 lesbian and gay groups in 40 countries — making it the largest, and only international, grouping of lesbians and gays — the IGA sees itself as a gay Amnesty International: writing letters and attempting, where possible, to record and detect patterns of anti-gay violence.

Perhaps the most significant role the IGA has played in the international lesbian/gay movement has been the creation of a network of groups fighting oppression. Used primarily for emotional support, this network has also planned strategies and encouraged the development of lesbian and gay liberation movements in Latin America, Africa and Asia.

During the Vienna conference, the major topic was "1984: The International Year of Lesbian and Gay Action." Called by the IGA, "because no other international body adequately addresses this topic," 1984 will represent a call for political action on local, national, and international levels. The issues which will be addressed by dozens of demonstrations planned world-wide are: anti-gay violence everywhere; the rights of lesbians and gays to employment; gay health, including the crisis around Acquired Immune Deficiency Syndrome (AIDS) and the World Health Organization's classification of homosexuality as a disease; reproductive rights for lesbians and all women; and money for armaments rather than human needs of lesbians and gays.

Among the march plans are two international mass demonstrations. In Europe, a "pink chain"

march is being planned which would begin in three locations in Southern Europe in early 1984 and converge on Helsinki, Finland in July where the sixth annual IGA conference will be held. The marchers will be met by local festivals and demonstrations, and will attempt to travel through every Eastern and Western European capital.

In North America, the IGA has called for a mass demonstration on the United Nations in New York to address the issues of the International Year for Lesbian and Gay Actions. Scheduled for October, it will be the first time lesbians and gays will have used this symbolic location to publicize their liberation struggle, and the first time a mass demonstration in North America has specifically addressed international gay/lesbian concerns.

A controversy which highlighted the many political differences within the IGA arose around the application for membership from the Gay Association of South Africa (GASA). Representatives of the Scottish Homosexual Rights Group had prepared a position paper noting that, while GASA calls itself a multiracial organization, its constitution specifically declares that

it is "non-militant and non-political." Further, the official GASA newspaper, published only in English and Afrikaans, boasts of being accepted by the South African police and carries news articles and photographs of white events only. It was proposed by the Scottish delegation that, in light of the international boycotts against apartheid, the IGA could not accept GASA without first clearly ascertaining its position on apartheid.

After hours of debate, the conference finally adopted a recommendation — by majority vote — asking GASA to supply specific explanations of its position on apartheid, information on its racial composition, and a statement in support of IGA's commitment to fight racism.

In the wake of this decision, one of the delegates from the Israeli Society for the Protection of Personal Rights withdrew that organization from the IGA, stating that

an unconstitutional precedent had been established which threatens to be used "depending on who was applying for admission, and to suit the circumstances from time to time."

He further suggested that research might now be conducted into groups from all the countries which continue relations with South Africa, including the USA, Denmark, the Netherlands, Venezuela, Federal Republic of Germany, and New Zealand.

Creeping into every official and informal discussion was the medical and political topic of AIDS. Twenty countries made detailed reports of the numbers of people afflicted by or dead as a result of AIDS, but all believed that their figures represent only those cases recognized as being AIDS related. In the United States, for example, the 1700 cases reported have been so diagnosed because they have a major second-

*Continued on page 13*

## Lesbian's Activism 'Confusing' to Children

By Jil Clark

SANFORD, FL — An activist in the Florida lesbian and gay movement is fighting to retain liberal visitation privileges with her two young children. Thirty six-year-old Ronni Sanlo, former director of the Florida Gay Task Force and founder of the Educational Association for Gay and Lesbian Studies (EAGALS), is an unfit parent, according to her former husband.

Sanlo's outspokenness as a gay rights activist is "confusing to the children" and "taints [her] fitness... to exercise parental responsibility," charges John Sauls, Jr., in his suit against his former wife.

Sauls, the custodial parent, filed suit in June, for the purpose of securing court approval of the strict limits he has illegally imposed on Sanlo's visitation with her 7-year-old son and 10-year-old daughter.

Sauls' suit is a response to a suit filed a month earlier by Sanlo, in which she charges that Sauls has violated the terms of their original custody and visitation agreement.

In her petition to the Orange County Circuit Court in Sanford, Sanlo also charges that Sauls is attempting to usurp her First and Fourteenth Amendment rights of free speech and freedom of association.

"My character isn't what he's questioning," said Sanlo. "It's my associations."

Sanlo said she is determined to secure very liberal visitation privileges with her children. "One day a month — or one night a month without my lover — isn't good enough," she said. "I want every other weekend, from right after school on Friday until Sunday night or school on Monday morning. And every other holiday — the whole holiday weekend, not just Thanksgiving day when he takes them back for the rest of the weekend."

Sanlo said she sought the assistance of an attorney after enduring "several years of harassment" by Sauls, in which he registered his disapproval of her activities by keeping the children from her. For over two years, Sanlo has seen her children one

day per week or not at all, despite the fact that Sanlo was awarded unlimited visitation, with a minimum of two days per week, at the time of her divorce from Sauls in 1979.

"He knew I was a lesbian at the time of the agreement," said Sanlo. "We even have a statement in the divorce papers saying we were not to interfere with one another's lifestyles."

According to Sanlo, Sauls describes lesbians and gay men as "fucking queers" and "scum of the earth" in front of their children and has forbidden the children to hug or kiss Sanlo or her lover because, Sauls maintains, all lesbians and gay men spread diseases like AIDS.

"My 7-year-old son pulled away from my lover when she picked him up. He was upset. He said he loves her but he's afraid because he knows when he gets home Daddy is going to ask him if he touched us and if he says 'yes' he's going to get a spanking."

Sauls is a "good father and the children love him," said Sanlo, but she added they "resent the fact that their Daddy is trying to pit them against us [Sanlo and her lover]."

The children, who live with their father and his parents, the founders of a fundamentalist church, don't like going home "because of all that's going on there," said Sanlo. "My son shows how upset he is by things he hears at home [about lesbians and gay men]."

Clara Sauls, the children's paternal grandmother, would make no comment about her feelings about lesbian mothers or what she teaches her grandchildren about lesbians and gay men. She also said she has "no idea" how people in her community feel about lesbians and gay men.

The custody case is expected to go to trial in October in the court room of Orange County Judge Dominick Salfi. Sanlo is hopeful that Salfi will rule in her favor, since he is an outspoken defender of the right of children to maintain contact with both parents. Judge Salfi is the author of a bill, passed by the Florida Legislature last

year, which seeks to promote joint custody arrangements.

However, Salfi is an elected judge, and the people of this Orlando suburb, which Sanlo describes as largely "redneck" and "fundamentalist," go to the polls this fall.

Also, court rulings in lesbian mother cases in the Orlando area have not been favorable to lesbians. Most recently, on July 20, an Orange County circuit court in Orlando removed custody from a lesbian mother solely because the judge disapproved of her lifestyle.

Nevertheless, Sanlo feels that, given her reputation and her contacts with expert witnesses in the fields of sociology and medicine, she has a better chance at winning her case than many lesbian mothers who are closeted, isolated and don't know where to get help when someone is threatening to separate them from their children.

Donations to defray legal costs can be made to EAGALS Defense Fund, PO Box 434, Pierson, Florida, 32080.

— filed from Boston

### Vacation Time, Again!

When you don't get a paper dated August 20, (that's the next issue after the one you're reading) don't panic. We are on vacation. We've made this issue just a bit longer, so you'll have something with which to pass the time. Love,

— the GCN Staff

### Correction

An article in Vol. 11, No. 3 (incorrectly labelled Vol. 11, No. 2 on the front cover — sorry, it was a bad week all around), incorrectly reported that U.S. Rep. Silvio Conte (R-Mass.) voted in favor of upgrading the proposed Congressional reprimand of Rep. Gerry Studds to a censure. In fact, Conte voted *against* increasing the punishment. However, like the rest of the Massachusetts Congressional Delegation, Conte did vote in favor of the final resolution to censure Studds.

## School Okays Anti-Bias Rule

BOSTON — After eight months of unsuccessful lobbying in the Faculty Senate, lesbians and gay men at Northeastern University received surprise protections on June 28 when President Kenneth Ryder agreed to include "sexual orientation" in the university's non-discrimination statement.

At a meeting attended by Senior Vice-President of Administration John Curry and lesbian and gay representatives of the faculty, administration and student body, Ryder backed down from an earlier position that the inclusion of "sex" in the non-discrimination statement covered all "sexually-related characteristics" of an individual. The policy takes effect immediately at the institution, which is the largest private university in the United States.

English Department Professor Sam Bernstein, former chair of the Faculty Senate's Agenda Committee said he was "proud of the university" for insuring "that there will be legal protection for

homosexual people at the university." Bernstein told GCN that the Agenda Committee put the amendment onto the Senate floor last year, but that after considerable controversy the proposal was tabled.

"I was constantly confronted by opposition from administration people and some faculty people in bringing this amendment forth," Bernstein said. "I was pressured to drop it in many ways, some of which were unorthodox and should not take place in universities."

Sue Wilson, assistant director of affirmative action at Northeastern, told GCN she is working to establish a task force to implement the new policy. "We will have to establish a grievance policy, for instance," Wilson noted. "There's no formal grievance policy as of yet... We have to be sure that if we say Northeastern prohibits discrimination based on sexual preference that we can back it up."

## Fire Damages Lawyers' Offices

By Larry Goldsmith

BOSTON — A six-alarm fire believed to be the work of arsonists blazed through a Park Square building housing the offices of several progressive and gay law offices and legal organizations on August 2.

Firefighters answered a call at 2:07 a.m. at 2 Park Square, an architecturally distinctive seven-story building which houses the offices of Ward, Rizzo and Lund; Buseck and Ansolhabere; the Massachusetts Advocacy Center; the Massachusetts Law Reform Institute; and the Poverty Law Center. The fire, which broke out in a ground-floor florist's shop, burned vertically between walls, restricting fire damage to a relatively small part of the building. Nearly all offices in the building, however, sustained some damage from water and smoke.

"We're not vanquished," declared attorney Cindy Rizzo. "What we really want people to know is that we're still in business. There won't be an in-

terruption of service to anyone." Rizzo, a partner in the lesbian/gay law firm Ward, Rizzo and Lund, said her office, which ironically served as temporary quarters for *Gay Community News* after its own fire last summer, suffered mainly water and smoke damage. Rizzo told GCN the firm will continue to operate out of the Park Square office as clean-up and reconstruction efforts proceed.

Officials of the Boston Fire Department Arson Squad and the U.S. Treasury Department's Bureau of Alcohol, Tobacco and Firearms (AFT) said the cause of the fire was "undetermined," but spent the day combing the site for evidence of arson. Tenants in the building told GCN the fire appeared to have been set.

AFT investigator Jack Dowd reportedly told the *Boston Globe* he did not believe the fire was targeted against any of the tenants.

# Community Voices

## thought police

Dear *Gay Community News*,

Thanks for your coverage of the Lesbian and Bisexual Women's forum a few weeks ago at U Mass Boston.

I have some comments to make about it. What the women who are out in front in this issue are doing is opening up the doors to sexual exploration. Sex is part of all our lives, on some level, be we active or inactive sexually. Not to say we all need to do SM sex but we do need more openings into positive attitudes about exploring our own personal sexuality. Some of the things I read bothered me though and seemed to run counter to this idea of personal sexual exploration. For instance, the idea that a woman should limit herself to certain types of roles left me a bit blank. The reason given for this limitation process was political and that chosen SM roles should not go outside of the participant's personal class experiences. We have no need of limiting ourselves to a circumscribed consciousness that someone wishes to define as correct. According to this type of political system of correct sexuality, if I were a poor woman I might be labelled unenlightened or counterrevolutionary if my desire were to be a bottom in the SM sex scene, unless my bottom role was as a middle or upper class woman and were complemented by a woman top who was poor or at least represented a lower class woman. I would be required to think about the political correctness and the ramifications of my fantasy and of my scene first and deny any urges that ran counter to the correct images for my class background. What I would be doing is getting into what's politically correct and incorrect about what I do in bed, or in the dungeon and it would be ruinous to my enjoyment of sex. I would be required to answer either in my conscience or publicly for my transgression of the prescribed sexuality that was considered best for me!

Why do women continue to put these restrictions on our way of sexual expression? Why are we so often ready to accept them? Have we been so conditioned by straight society to be virginal and put up a show of resistance and to act like we aren't interested in sex at all that we're bringing it into this new situation hoping that these hypercritical factions in feminist politics will feel we won't be rocking the boat? When we identify as feminists we often find ourselves expected to be loyal to the political ideas of whoever can broadcast their message of correctness with the most power. And like anyone else with a message about the right way to fuck, live, dress, think, act, speak, they will attack or condescend to any

one who does not fit their catechism description of perfection. These thought police find their way into our bedrooms only because they are allowed by us to do so. Fanatical attitudes of self righteousness are all too prevalent among the sexophobic ignoramuses who think they should be taking responsibility for what they think is our lack of consciousness when it's nothing less than our personal creative sexuality demanding some long overdue release and appreciation.

I'm not really very surprised to see this shit finding its way into the SM political arena because of the vision some women have of SM becoming part of the entire front of mainstream feminist politics. I'm not in favor of this because whenever we've tried to get ourselves accepted over other issues we've gotten rejected or we've been accepted only on the grounds that we conform our identities away. Sadomasochism doesn't really need justification among its practitioners. Yet there are some among us who will have the balls to say your scene is either P.C. or that you don't make it because you haven't realized the political limitations in which you should rightly express your sexuality.

This is equal to imposing a caste system on sexual expression. To follow this lead is to begin stepping on each other when we aren't conforming to the P.C. image we would be trying to project. Sexual expression is not enhanced at all by enforcing a blanket of anonymity on everyone for the sake of pleasing some jokers who don't know anything about it because they're terrified

of knowing their own.

Some of us into SM regularly take the images of people in roles usually thought of as dominant or submissive and turn them around. However these things come up naturally and are not imposed by some outside will looking for acceptance for us politically. Sometimes that can bring us to a discovery of how we look at people of different classes, races and ethnic backgrounds and can help us to see that our responses to them can be altered in ways we never would have thought possible otherwise. Though this is a beautiful and desirable ideal I am not in favor of imposing it willy-nilly on everyone.

We do well when we consider images that infuriate and disgust us, or terrify us. What new taboos are we creating? Why do they have such an iron grip on our emotions? Do we see how we are doing the same things we are criticizing? As SM practitioners we already know well how much we are unwanted and excluded from physical, emotional and "intellectual" spaces. Instead of trying to become accepted and cleaned up we must insist on preserving our diversity. We can still maintain a dialogue with people who have honest questions, comments and constructive criticism of us and we of them but we don't have to insult each other as individual sadomasochists by imposing the farce of political correctness on each other.

Love,  
Beth  
Boston, MA

## DOUBLE SPACE YOUR LETTERS!!!

*Gay Community News* welcomes letters to Community Voices. **If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length.** GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

## News Writer/Circulation Manager

*Gay Community News* seeks a news writer/circulation manager. Full-time position devotes half-time to each function. Writing experience and organizational skills preferred. People of color especially encouraged to apply. Health insurance, three weeks paid vacation, \$135/week salary. Inquiries and resumes to: Managing Editor, GCN, 167 Tremont St., Boston, MA 02111.

## fbi

Dear brothers and sisters,

The Indianapolis killings are bad enough, but as James Jackson's account makes clear ("Eight Indianapolis Gay Murders Unsolved," *GCN*, 7/16/83), just as bad is the police response — spying and harassment of Indianapolis' gay community. It is well that the Indiana Civil Liberties Union is moving to take legal action against the unconstitutional police tactics (such as videotaping gay bar patrons, all too reminiscent of San Francisco police stopping blacks several years ago during the "Zebra" killings for no reason other than the color of their skin).

It's disconcerting, though, that the CLU and even the gay community seem unconcerned with another example of the desire to control deviant lifestyles: the preparation by the FBI of pseudo-scientific "profiles" that purport to describe the murderers.

For 30 years the FBI made a concerted nationwide effort to spy on law-abiding gay civil rights groups — labeling tame organizations such as the Mattachine Society "organized crime" — and to launch full-blown investigations against individuals merely suspected of being homosexual ("Has the FBI Been in Your Closet?", *The Advocate*, July 8, 1982). By its own admission the FBI is now spending millions of dollars to entrap gentle gay men who love boys.

Most galling to me is the Bureau's callous exploitation of the Indianapolis tragedy, wantonly imputing pedophile tendencies to the murderer, baldly declaring that he "probably has some child pornography hidden away." Those who recall the headlines of last December may remember that the police were "90 percent sure" a photo found in the possession of a NAMBLA member was the missing boy Etan Patz, when they all along had evidence that proved otherwise.

Where is the FBI's "probable" child pornography? Where is its proof, its facts, its logic — or even its decency? The FBI has and continues to be an unscrupulously homophobic entity. Gay people in small midwestern towns as well as in large coastal cities need to be aware of this when the FBI comes calling. We need to make connections between the Bureau's brutal conduct towards others — such as black leaders like Martin Luther King — and ourselves. We need to elucidate why such institutionalized violence occurs. Most of all, we need to highlight these connections to straight civil libertarians and to sympathetic news media. If we don't, we, rather than the criminals, will continue to be the ones policed.

Sincerely,  
Mark McHarry  
San Francisco, CA

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Please mail coupon and payment to: *GCN*, 167 Tremont St., 5th Fl., Boston, MA 02111.

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# Speaking Out

## We Still Have A Dream

By Armando Gaitan and Cathy Hoffman,  
20th Anniversary March On Washington  
Massachusetts Steering Committee

On August 27, 1983 a demonstration of wide significance will take place in Washington, D.C. to commemorate the 20th anniversary of Martin Luther King's "I Have a Dream" speech. Women and men from all over the United States will be marching for jobs, peace, and freedom. The march and rally have been organized as a statement about the need to put human needs and liberation before military spending and human destruction. The language of the national organizing efforts condemns "every form of class, racial, sexual, age and religious prejudice." Here in the Boston area the organizers have called for the implementation of gay and civil rights and the end of violence against our community. The march has been endorsed nationally by NGTF and the National Organization of Black Gays, and locally by GCN and GLAD.

This demonstration is not merely a nostalgic commemoration of King's speech. We are marching for Jobs, Peace and Freedom. Just as that historic gathering of 250,000 in 1963 responded to the theme of "jobs and freedom" we, too must respond as a lesbian and gay community and show our collective opposition to the banal policies of the Reagan Administration. We, along, with the rest of the nation are faced with high unemployment, nuclear annihilation, or possible war in Central America.

However the freedom issue particularly affects us because we have so little of it. Reagan signaled a return to the negative elements of our national life causing the re-birth of neo-Nazi groups, the KKK, and other extremist rightwing groups which seek the elimination of our very lives. The defeat of the ERA and the dismantling of civil rights legislation are two glaring examples among so many that typify Reagan. These defeats are also setbacks for our gay and lesbian communities. Need we be reminded of this administration's belated response to the life and death issue of AIDS?

Our survival during the Reagan period depends, obviously, on the inner strength that our community will be able to generate but it also depends on our non-gay friends and political allies. WE CANNOT DO IT ALONE. NOR CAN THEY. Those of us who have left the closet barely have any legal rights. Many of us recognize that the inclusion of our rights within the framework of affirmative action along with other disenfranchised groups is essential to our survival and thus deserves our attention and time. No, it does not provide much of the liberation that we envision but it is a beginning. Consequently we have to work

with and within other movements and demand that we too be included for we, indeed, are everywhere. For are we not black, brown, yellow, red and white? Are we not men and women in varying stages of the aging process that cross all class, religious and ethnic lines?

The March on August 27 is an opportunity for us to participate openly and visibly as gay men and lesbians. Gay and lesbian groups from other areas have already organized to march as a contingent. Undoubtedly there are many participants in this March who have homophobic prejudices and are unaware of the historical presence of gay people in the movement for civil rights and peace. Many people are still ignorant about the realities of our lives and have yet to take seriously our efforts for liberation. It is partly for this reason that it is important for us to participate openly in the organizing of this march and to push for the continued dialogue between gay people and non-gay supporters of a common objective — freedom.

So we call upon our community to come with us to Washington to march. To march for everybody's rights including our own. To show solidarity with the other minorities and movements. To turn this country's insane domestic and foreign policies around. And finally to pay tribute to Martin Luther King and his dream — our dream.

(Buses will be leaving August 26 from Boston. If you cannot go but would like to sponsor a friend, please call us at 661-0974. You may also be interested in forming a gay and lesbian bus.)

**"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111**

## Community Voices

### rural canada

Dear GCN,

The following are impressions of a visit I recently took.

The summer is the time when some of us have the chance to travel, to visit distant friends or family. I went to a cousin's wedding in the rural part of northern New Brunswick where life is a little slower and simpler.

The weekend in New Brunswick has made me appreciate the life I have as a gay person in Boston. Over the years of visiting Canada, I always wondered how gay people fared in this little northern town. After the wedding I went to, I had a cousin come out to me. We had a wonderful time relating our lives to each other. Vio is what he's called up there and has known his gayness for a long time. But in a small town where just about everyone knows everyone else's business, being a gay person here is a complicated matter. Vio lives in a town that is very French Catholic and the all consuming importance of girlfriends, wives and children is heavy. The atmosphere is at best intense for the person trying to live as a gay person. As I was talking with the many relatives I have in this town I got assaulted with intense probing of whom I was married to, then who is your girlfriend, then it was what do you do for a job? Most of these relatives don't know I'm gay and deflecting these questions put to task the art of diplomacy.

I must say, Vio has done an incredible job in keeping the faith. He manages to keep his spirits up as well as having a sharp wit and sense of humor. In a town where gay pride marches and openly gay women and men is an unknown, the above would be this town's worst fears come true. I would imagine these folks would view a gay rally as the actual dramatization of "Sodom and Gomorrah." In talking with Vio, I realized that without even hearing about gay pride he has incorporated all the values of gay pride in his personality.

We were having a friendly tete-a-tete in a disco in town. As I sat next to him I noticed a scruffy looking guy on the other side of him wearing an ear ring. I was introduced, but after pleasantries he got up and went to another area of the disco. I apologized for perhaps breaking something up. Vio informed me he was a guy who kept to himself a lot and didn't like socializing with a crowd of people. I guess I meant a crowd. The guy who left apparently is very uncomfortable with his gay feelings. He feels a lot of pressure from his family and peers and is too scared to really acknowledge his gayness. He will go so far as to make Vio aware that he's horny and would like to get together after the club closes. I didn't see him the rest of the night except for a few glimpses of him across the dance floor staring into space.

In describing gay life in this remote corner of the world, I realized the same games are enacted all over the world. He pointed out several men whom he knew about or had that were dancing with women, some lesbian. Vio had a lover for a while and lived with him in a house Vio owned. It fell apart when his ex-lover came around and Vio lost his lover and everything else. He finds himself feeling lonely and longing for a lover but brightens up when checking out some of the men around, though the prospects of finding someone feeling as positive about his gayness as Vio does

will take some time.

Vio pointed out that gay people in the area have to put up many fronts and pretenses in order to survive. Vio doesn't seem to have much patience for those who do this and calls them "hypocrites." I marvelled at his honesty, frankness and strength against great odds.

He described the population in the areas as a healthy 600 which covered a 100 mile radius. Many miles separate gay folks but they get together at each others homes. They sometimes take over a small town club that's friendly to them. Vio mentioned that there is a lot of fear of being scapegoated and beaten up. The toughs prowl around and beat up anyone suspected of gayness (sounded familiar). Vio also has had some hard times with the many relatives in the area, some turning their backs on him in their home. Vio got tired of the abuse and to those others who asked if he was gay he just said no. I guess he just didn't care to get into it and has other things to deal with. He said, though, if they found out, too bad, he didn't care, fuck 'em!

He showed me an area of the club where there was a counter with stools around it and video games along the walls. Evidently Saturday night is gay in this section to those who know each other. One Saturday night he and 6 other friends were having a good time and in walked a stranger wearing very tight jeans outlining "a very nice piece of meat," as Vio put it. Vio brightened up as he recounted this story and I noticed a boyish grin appearing on his face. Well he noticed the stranger right off and began cruising him. The stranger enjoyed the attention and sat down in a stool down the counter. Vio, though, couldn't help dropping his cigarette light to get another glimpse of the stranger's erotch. Before long, Vio's friends caught on and also began dropping whatever was near to get a glimpse of what was under the table. Well lighters, cigarette packs, napkins went to the floor. The attention was too much for the stranger and he up and left. Though they all had a good laugh and fun time the rest of the evening.

Vio also described that a good friends of his has 14 siblings one is straight! The parents have taken all of this in stride and have some great get togethers when the siblings return home with their lovers.

We talked for hours and closed up the bar. Vio hopes I'll return with my lover in the future. I'm sure I will but for now I'm look forward to returning home. I don't envy Vio but I would like to show him my life and friends here in Boston. I'm not sure what his reaction will be to Boston, but if he comes I'm sure you'll hear about it!

Vive la gaie Canada,  
Ray Thomas  
Dorchester, MA

**Have a Question?**  
**BOSTON LESBIAN AND**  
**GAY HOTLINE**  
**6pm-Midnight, Mon-Fri**  
**(617) 426-9371**

### t-shirt politics

Dear Editor,

I just finished reading a letter in the July 23 issue of GCN by several individuals regarding their inability, or rather, GCN's inability, to sell them 10th Anniversary T-shirts which would fit them.

I do feel that this group has a valid point; some of us are not your currently in the mode "toothpick" people but, being fellow gays, feel we are just as entitled to proudly wear this shirt.

However, on the other hand, I too purchased a 10th Anniversary T-shirt, size small, and found it a teensy bit too big on me, being a small person.

The point I am making is, I was glad to contribute the \$7.50 to GCN's funds and the T-shirt will shrink in the dryer anyway.

So come on, folks, let's stop this constant nit-picking on GCN. Did you really want the T-shirt, or was this an opportunity to fault-find? Let's give GCN the credit it deserves. Maybe its critics could start their own paper and/or tailoring service, and run around with yards of cloth measuring each prospective order personally! I'm sure there is room for everyone, unless we're talking T-shirts!

Sincerely,  
Becky Whitlock  
Chesterton, Indiana

### on record

Dear Friends:

I hasten to respond to William J. Hutchinson's recent letter in your paper.

It is inconceivable to me that a responsible gay man or woman would *vote* for a candidate [regardless of qualifications] just because he/she happened to be gay. I'm distressed when I see gay bars and clubs rushing to have benefits to raise money for a gay candidate, without really determining how he/she stands on the issues facing the *voter community* [not the gay community] BUT THE VOTER COMMUNITY. On record there is no question which of the candidates — Scandras or Quilty — has the most experience; the temperament and, in the final analysis, would represent most effectively, the entire community, both straight and gay in the City Council.

I am not, repeat, am not a member of the Political Alliance. I am a concerned gay individual, looking for the best possible candidate to represent my interests when I get to the voting booth in September. I don't give a damn if he's gay, straight, white, black, hispanic, man or woman.

I think that many other people feel the same way.

Respectfully,  
Richard E. Miller  
Boston, MA

### AIDS Resource List

**AIDS Action Committee — 16**  
**Haviland Street, Boston, MA**  
**02115, 267-7573**

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

**AIDS Action Line — 536-7733**  
AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

**AIDS Benefit Review Committee — (267-7573) or (725-4849)**  
Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

**Gay and Lesbian Hotline — 6:00 pm to midnight, M-F**  
**(426-9371)**

Provides information on AIDS, makes referrals. Associated

with Gay and Lesbian Counseling Services.

**Haitian Committee on AIDS in**  
**Massachusetts — 117 Harvard**  
**Street, Dorchester, MA 02124**  
**(436-2808)**

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

**Mayor's Committee on AIDS —**  
**Room 608, Boston City Hall,**  
**Boston, MA 02201 (725-4849)**  
Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers.

**National Gay Task Force**  
**Hotline — (1-800-221-7044)**  
Toll free national hotline run by NGTF to provide information and referrals.

**Springfield Downtown**  
**Ministry /Council of Churches**  
**— 293 Bridge Street Room 205,**  
**Springfield, MA 01103-1402**  
**(737-4125)**

Counseling and referrals.

# Speaking Out



This image, "Immunity Mandala," is meant to be a positive regenerative, and spiritual symbol (visualization) for the gay community and the public grappling with the AIDS crisis and all its ramifications — medical, psychological, emotional, economic, political, spiritual. The AIDS crisis is indeed a challenge. While important research intensifies in search of a cure, let us turn to the strength and healing capacities within ourselves and each other — to reclaim our pride, power, and wholeness as human beings.

"Immunity Mandala" fuses the familiar lambda (a Greek letter, and symbol of gay pride), with yin-yang (an ancient Chinese symbol of balance, harmony, and accord — immunity — between the opposing forces of the universe). A mandala (or circle) is a symbolic diagram used in the performance of sacred rites as an instrument of meditation.

This image is meant to be shared!

— Jay M. Critchley

## AIDS and Promiscuity

By Richard Royal

Gay liberation developed out of an inexorable impulse in U.S. culture to reject the denial of self which lurks beneath American pretensions to individualism. Specifically, it is a repudiation in the flesh of the traditional, enforced status of homosexuality as "the love that dare not speak its name." But the current AIDS epidemic raises emergency issues which we must address, in the interests both of short term survival and long term growth and change. I speak from experience, having survived a mysterious and still unexplained immunological disorder affecting my blood.

It would be false and dishonest to pretend that AIDS has nothing to do with patterns of behavior. Incidences of tremendously high numbers of random encounters, massive attacks of venereal disease, surely are part of the genesis of AIDS. This indicates serious flaws in the practice, if not the theory, of sexual liberation. Many homosexuals lack sex education and an awareness of the physical (as opposed to imaginative) limitations on sexual experimentation. I, personally, did not realize until I was already quite worn down, the number of medical problems which can be transmitted sexually. Considering the fact that male homosexuals engage in oral and anal stimulation, one would think that gay men would be the *most* well informed individuals regarding the necessity of responsible, careful attitudes about sex, in which the safety of one's partner is always a part of one's own sensitivity.

This word, responsibility, gets to the heart of the matter. In promiscuous encounters, random sex at bathhouses or in parks at night, individuals often become sexually engaged indiscriminately, without the slightest awareness of what their partners may have been doing only moments before. Why has it taken this crisis to bring out the terrible risktaking involved in such practices.

Part of the answer lies in the indisputable "queerness," the pariah consciousness, which many gay men carry inside them. Homosexuality is a powerful phenomenon. It is utterly at odds with one's own upbringing. It violates the rules of all known social systems, regardless of mode of production or ideological bent. Many homosexuals, myself included, are very aware of their marginality and are drawn to the adventurous and the taboo. Historically, we have only been able to commingle stealthily, on the outskirts. Now we do it with a vengeance, reveling in the (supposed) transformation of constriction into liberation. But it is not an easy way to live, and our lifestyles must be created consciously, carefully. We must not merely react wildly to feelings of rejection, flailing around in the dark. If we do we will be devoured.

This generation of homosexuals has tried to throw off the subtle but vicious oppression of closet consciousness, in which we are tolerated as long as we are sneaky, furtive, duplicitous, preoccupied with guilt. Openly declared sexuality has been an empowering experience, and I for one do not want to turn back from it. However, as cultural rigidities are confronted and crumble, we should be concerned that we make a positive contribution to the larger social process of developing new ways of feeling and interacting.

One urgent task is the promotion of condoms and the development of erotically stimulating prophylactics. Homosexual men should realize how much risk is reduced by using condoms and proper lubrication during intercourse. We don't have to give up sexual enjoyment. We do have to give up irresponsibility and the failure to understand ourselves physically.

Also, we should engage in self-criticism, in which we bring forth the ghosts which still haunt us. Is promiscuity a cover for an underlying despair? Perhaps my own hypersexuality has served a narcissism I dare not face: a surface vanity (which must constantly be reinforced) concealing an inner doubt about my own importance as a human being. Sexuality can be a passageway to multiple levels of experience. So often one feels close to a synthesis of all aspects of one's desire. In actuality that consummation rarely occurs. It cannot occur without mutual respect, empathy and a conscious effort at understanding between individuals, and those are qualities often missing in today's world of casual, easily forgotten sex. Regrettably, it has been my experience that if sexual favors are offered too easily, other significant levels of communication are usually blocked.

What started out as liberating (the escape from the claustrophobic phoniness of traditional monogamy) often arrives at a different place, where objectification reigns supreme and the delicacy of our desire is reduced to the easily satisfied but insatiable appetitive characteristic of a commodity-saturated society. It's not enough merely to carve out a niche in the existing structure where we can produce our own versions of alienated culture. We should locate ourselves in that broader context of global struggle for positive social change, in which non-homosexuals are a majority. First and foremost, this means getting past the "superiority of the oppressed" mentality which equates criticism with homophobia and substitutes self-valorization for concrete evaluations of our behaviour.

*There are as many feelings and perspectives on AIDS as there are people, but there are no answers to the medical puzzle or to the questions about the direction of our community. Here are a few thoughts on AIDS, I hope they will encourage more Speaking Outs and Letters about how this critical time is affecting our community and our lives.*

## Learning From AIDS

By Jim Wilson

I had almost forgotten.

It's easy to forget.

Almost all my friends are Gay or Lesbian. My social life is centered around Gay institutions. My reading is mostly Gay oriented, Gay magazines, Gay books, Gay poetry.

So I had almost forgotten.

Then along came AIDS and I remembered.

I remembered, I was reminded, how much we are hated, how deeply despised, how tenuously tolerated.

AIDS has demonstrated to me finally and definitively that homophobia is a *passion*, an avocation.

Ten Straight White Males die of a mysterious disease and the nation has apoplexy — Headlines — TV Reports — *Sympathy*. *MONEY* comes pouring in and there was no discussion about where to find it.

I'm getting angrier. Each time I think about it, I get angrier.

I had almost forgotten. But I'm remembering. I'm remembering the depth of sexism and its attendant blindness. In all the propaganda about the "homosexual" (sic) plague, about the infected blood supply, about removing us from the food industry, etc. *ad nauseum*, the Patriarchs remain Lesbian blind. If they were really concerned about their blood or their food, then they would put out a call for Lesbian blood donations and flock to Lesbian restaurants. For, since AIDS is very likely sexually transmitted through penile penetration, the group of people least likely on earth to get AIDS is Lesbians.

But they don't ask for Lesbian blood donors, and they don't flock to Lesbian restaurants.

And amidst all the cacophony about nature's revenge or god's curse, are we to understand that Lesbians are especially blessed because they are free of the plague?

I'm a little slow, but I *am* learning that bigotry has its own twisted logic, its own way of systematically not seeing. I'm a little slow, but I think I can recognize a set-up.

If a mysterious disease suddenly appeared among the tightly knit Chinese community in New York or San Francisco, and if the government was, shall we say, sluggish in finding funds to combat it, the holy New York *Times* and other bastions of liberalism would have no problem identifying the reason for the government's lack of interest.

But let's face it. I mean I'm a little slow, but it's finally sinking in. Look guys — for all our glitter and "buying power," when push comes to shove we're at the bottom, rock bottom. Let's make it real clear — we're below Blacks, Chicanos, Chinese, Jews. Only women and possibly Indians can share our status. We are expendable.

Every time I think about it I get angrier, furious. I am furious at our helplessness.

I attended the AIDS demonstration with thousands of my brothers and sisters and the solidarity was beautiful. And I cheered with the rest when it was announced that the government had released some money for AIDS research.

Why did we cheer? It took them *years* to repond. Too little, too late for so many. We should have screamed in rage.

But the reason we cheered is demoralizingly obvious. We are beggars politely requesting the government (this same government which has mercilessly persecuted us) to please, oh please, help us. So we cheered when *finally* they responded.

I'm learning. I'm a little slow, but I'm learning. I mean, dear brothers, let us never forget that the government responded only after it became aware that non-gays could get AIDS. So *now* they panic — Headlines — TV Reports — *Sympathy* (for non-gay victims) and, of course, *MONEY*.

So forgive me if I'm a little cynical about the motives behind these recent appropriations.

And I keep getting angrier. And out of that anger a vision is forming.

Recently I read how the Gay Center in Philadelphia formed their own school for some gay kids who lived in a house run by the Center. Seems they couldn't go to the neighborhood high school without getting beat up. So the Center formed its own school for Gay and Lesbian kids. (I had almost forgotten the constant terror I felt when I was in school.)

And that's a part of my vision. It's a vision of Gays and Lesbians raising our own children in our own schools; taking care of ourselves in our own healing facilities, dealing with our own problems in our own way, nurturing ourselves with our own holidays, rituals and ceremonies. It's a vision of Gays and Lesbians becoming so strong, so *independent*, that we will never again have to grovel and beg while our brothers are dying.

## AIDS and the New Morality

By Marie Godwin

With the number of gay men dying from AIDS growing higher everyday, it is natural that people begin reevaluating the healthiness of their lifestyles. It is also to be expected that bigots scream "curse of God!" We must not allow ourselves to fall into their trap.

I have heard it said recently that it is sad to see a tragedy like AIDS afflict a community whose entire existence is based on love. I not only question the reality of this statement, I consider it potentially dangerous.

We must not let ourselves be pushed to the point of making excuses for ourselves. I say "we," because aside from the genuine concern of most lesbians for gay men, we must face the fact that we are all vulnerable. Not only does no one know how AIDS is contracted (blood, sexual contact, mere body contact?), but there is also increasing evidence that AIDS is not, and never was, a "gay disease." Not only have AIDS and/or AIDS-related diseases been found in intravenous drug addicts, Haitians and, most recently, certain African tribes — there is also the ever-present, mysterious 6 percent that fits into no high-risk category. We are all in danger, but none of us can afford to back down.

As long as it seems that AIDS is transmitted though sexual or body contact, we must swallow a bit of our pride and admit that our lifestyles in the past were not necessarily healthy. But we cannot afford to make up some idea of a higher form of love as an excuse for our promiscuity, because it simply isn't true. We cannot afford to put ourselves on a pedestal above the straight community because we will fall. We are no worse than anyone else, but neither are we any better.

To claim that homosexuality is based exclusively on love and not sex is to fall right into the hands of Jerry Falwell and the like. Gays are not hated because we love each other, we are hated because we have sex with each other. There are no laws against homosexuality, there are laws against homosexual acts. The Moral Majority would be perfectly happy, and has often said so, if we would sit back and love each other chastely as long as they don't know about it.

We could all retreat to our closets and never touch each other again, and maybe AIDS money would start appearing for the "good gays." It's doubtful, but it's possible. We cannot allow ourselves to be pushed this far. Our love and our sexuality are not mutually exclusive. We cannot embrace one and deny the other out of fear.

We do not need to justify ourselves. We have nothing to be sorry for. Yes, people are dying. Yes, we need to review, and in many cases change, our sexual behavior. But we must not do this out of confusion and hysteria. Whatever changes we make, we must make for reasons of health, not morality. We must believe in ourselves. We do not need to make excuses. We may have at times been careless, but we were never immoral.

# GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

## Boston Notes

### The Political Scene

Compiled by Jeremy Grainger

#### On the Move

**Red Sun Press**, a collective print shop doing commercial and movement printing; **Whetstone Press**, a letterpress printing collective; and **Redbook Store**, an independent socialist bookstore with feminist, lesbian and gay books and publications, have all moved to the same location in Jamaica Plain.

Now at 94 Green Street, all three businesses will continue to serve the progressive community. The businesses are convenient to both the green and orange lines on the MBTA. Their phones: Red Sun, 524-4821; Whetstone, 426-8605; Redbook, 522-1464.

#### Tapes to Read

The **Womyn's Braille Press, Inc.** offers over seventy-five feminist and lesbian books on tape to women who are blind or physically disabled. WBP also circulates several feminist periodicals on tape. Subscribers receive a quarterly newsletter in Braille, in print or on tape.

For more information or to make a contribution contact Womyn's Braille Press, Inc., P.O. Box 8475, Minneapolis, MN 55408.

#### Lesbian Archives

The **New Alexandra Lesbian Library**, a national lesbian archive, will be located in Northampton, Massachusetts starting September 1st. NALL was the first such resource center in the country, opening in Chicago in 1974. The library moved to the Connecticut River Valley in 1979. Presently archiving over 1600 books, 350 periodical sets and a wealth of subject files, reference materials, personal items, correspondence, art, buttons, tapes, albums, photos, slides and more, the collection continues to grow rapidly with tremendous support from the Northampton lesbian community.

The library is moving from an apartment to a house so the collection can spread out into several rooms.

The New Alexandra Lesbian Library's mailing address will remain the same: P.O. Box 402, Florence MA 01060. Phone: (413) 584-7618. Volunteers are always needed and welcome!

#### In Case of Attack...

The situation in Central America continues to deteriorate. There is a very real possibility of war in the area between Honduras, supported by the United States, and Nicaragua. The United States will soon be involved in military "exercises" off both coasts of Nicaragua and along the Honduran border.

With this in mind, CASA, the Central American Solidarity Association, has announced contingency plans in case of invasion or blockade of Nicaragua or other direct acts of aggression. The day after news of an attack appears in the *Boston Globe* there will be a demonstration in front of the Federal Building at Government Center in Boston. CASA is calling on the lesbian/gay community and all progressive groups to support this contingency plan.

If in doubt about a demonstration or for more information call CASA at 492-8699.

## The Cultural Scene

Compiled by Michael Bronski

#### Cultural Quote of the Week

"I've never understood the popularity of *Dancer From the Dance* and if Andrew Holleran's latest piece of tired junk, *Nights in Aruba*, catches on, I'm giving up the whole thing and moving to Tibet. I hate it when Holleran tells us what's chic. He wouldn't know chic if it sat on his face — and it probably has."

— Arthur Bell, *The Village Voice*, Aug. 2, 1983.

#### Something More

New York's Meridian Theater presents **Something More: A Manscape**, their new performance piece which examines through prose, poetry, and dance the lives of gay men in an ever-confusing and complicated modern world. Conceived and directed by Jerry Campbell with additional material by such notables as James Broughton and Larry Mitchel.

At the Shandol Theater, 137 W. 22nd St., New York. Call 212-929-4444 for reservations.

#### A Little

Stephen Sondheim's **Marry Me a Little** is receiving it's New England premiere at Suffolk University.

Directed by Marilyn Plotkins and featuring bravura performances by Jeffrey Bannon and

Calendar  
Pull  
Out

Susan Farley, this pastiche of little-known Sondheim songs traces the sexual and relationship fantasies of a fiercely independent woman and man on a lonely Saturday night. As usual, with Sondheim material, the emphasis is not on heterosexuality but on the impossibility of relationships in general.

Through Aug. 14. Call 723-4700 ext. 282.

#### Homo Movies

If there is *anyone* who has managed to miss **La Cage aux Folles** (the movie) parts I or II, they are playing on a double bill in several local theaters. **Tootsie**, the ever popular gender bender that answers Freud's question "What do women want?" (to be Dustin Hoffman in drag) is at the Harvard Square on August 7. It will be followed the next day by Tony Scott's chic lesbian vampire movie **The Hunger**. See lovely Catherine Deneuve look as though she were doing a perfume commercial while she tumbles about in bed with Susan Sarandon, leaving teeth marks all over her arm. See David Bowie age 200 years in 20 minutes. With more jump cuts than a Dr. Pepper TV ad, the film zips you through a totally improbable and terribly confusing story. Style 10; content 3. Interesting mainly for its sociological statement on how Hollywood perceives lesbians.

August 10th (still at the Harvard Sq.), **Personal Best** is back. This time, non-chic lesbians race through love, life and the Olympics. Though directed by a man, the film is not so much a paeon to lesbian love as it is praise of beautiful, strong, athletic bodies that possess both grace and courage.

### BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

#### ACCOMMODATIONS

OASIS GUEST HOUSE  
22 Edgerly Rd.,  
Boston, MA 02115  
(617)267-2262

WATERSHIP INN  
P.O.Box 918  
7 Winthrop St.  
Provincetown, MA 02657  
(617) 487-0094

#### BOOKSTORES

GLAD DAY  
BOOKSTORE  
43 Winter St.  
Boston, MA 02108  
(617)542-0144

#### CHIROPRACTORS

DR. EDWARD COHEN  
Brookline Family  
Chiropractic Office  
1330 Beacon St.  
Brookline, MA 02146  
(617) 734-7744

DR. JONATHAN D.  
STEIN  
375 Harvard St.  
Brookline, MA 02146  
(617)232-7200

#### CINEMA

ART CINEMA  
204 Tremont St.,  
Boston, MA 02111  
(617)482-4661

NORTH STATION  
CINEMA 2  
175 Portland St.  
Boston, MA, 02114  
(617)227-0513

#### MEDICAL/COUNSELING

TAPESTRY, Inc.  
20 Sacramento St.,  
Cambridge, MA 02138  
(617)661-0248

GAY AND LESBIAN  
COUNSELING SERVICE  
80 Boylston St.#855,  
Boston, MA 02116

FENWAY COMMUNITY  
HEALTH CENTER  
16 Haviland St.,  
Boston, MA 02115  
(617)267-7573

JACK CEMPELLIN, M.S.  
ASSOCIATED  
COUNSELORS  
Salem & Copley Square  
(617) 745-7029

GENDER IDENTITY  
SERVICE OF  
NEW ENGLAND  
136 Causeway St.  
Hudson, MA 01749  
(617) 568-0680

FRANCIS GIAMBRONE,  
MA, COUNSELING  
110 Orchard St.  
Somerville, MA 02144  
(617) 628-6988

NORTH SHORE CMHC  
COUNSELING  
47 Congress St.  
Salem, MA 01970  
(617) 744-5322

PLACE/HOTLINE AND  
COUNSELING  
32 Rutland St.  
Boston, MA  
(617) 267-9150

ALLAN SINGER, LICSW  
PSYCHOTHERAPIST  
2 Park Square  
Boston, MA 02116  
(617) 266-2240

COUNSELING  
ASSOCIATES  
23 East Maine St.  
Westboro, MA 01581  
(617) 366-8576

PODIATRY  
A HOUSECALL  
Jeanne M. Arnold, DPM  
William A. Sandberg,  
DPM  
(617) 396-7527

#### DENTISTRY

DR.RICHARD BANKHEAD  
DR. PAUL GROIPEN  
1259 Hyde Park Ave.  
Hyde Park, MA 02136  
(617) 364-5500

JOHN C. BARNA,  
D.M.D.  
739 Boylston St.  
Boston, MA 02116  
(617) 353-1500

#### REMODELING

T.H.E. CONTRACTORS,  
INC.  
36 Pine St.  
Chelsea, MA 02150  
(617) 889-4347

LANDSCAPE DESIGN  
THE BEST LANDSCAPE  
DESIGN CO.  
53 Hawthorne St.  
Somerville, MA 02144  
(617) 776-6377

#### REAL ESTATE

MARK THOMAS CO,  
LTD  
Mark Zimmerman  
Charles St.  
Boston, MA 02114  
(617) 227-2209

RACHAEL REALTY CO.  
INC.  
318 Harvard St. #31  
The Arcade Building  
Brookline, MA 02146  
277-0230

#### TRAVEL

FOREX TRAVEL  
76 Arlington St.  
Boston Park Plaza  
482-2900

#### INFORMATION/MEDIA

XANADU GRAPHICS  
143 Albany St.,  
Cambridge, MA 02139  
661-6975

#### LIMOUSINE SERVICES

WAITES ROLLS ROYCE  
LIMOUSINE SERVICE  
Christopher Waites  
(617) 567-0420  
(305) 564-1292

#### WOMEN

NEW WORDS  
BOOKSTORE  
186 Hampshire St.,  
Cambridge, MA 02139  
(617)876-5310

WOMENCRAFTS, INC.,  
P.O. Box 190,  
373 Commercial St.,  
Provincetown, MA 02657

#### WOMEN'S BARS

THE MARQUEE  
512 Mass Ave  
Cambridge, MA 02139  
492-9545

SOMEWHERE/ELSE  
295 Franklin St.  
Boston 423-7730

#### GYMS

SOUTH END GYM  
46 Waltham St.  
South End, Boston, MA  
(617)451-3514

NEW ENGLAND  
WOMEN'S GYM  
1261 Cambridge St.  
Inman Sq.,  
Cambridge, MA  
497-9776

This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469.



# Get Out!

**Boston, MA** — Chiltern Mountain Club. Regularly scheduled sports and outdoor events. General info: John 275-1336, Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896. Basketball: Kieran 232-7229.

**Boston, MA** — Front Runners/Boston. Gay men and lesbian running club. Info: 39 Milford, Boston 02118 or 451-6364.

## weekly events sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill) info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY, 167 Tremont St., Boston 02111.

**Boston, MA** — "Musically speaking." Women's music, ideas, announcements. WMBR, 88.1 FM, 1-3pm.

**Boston, MA** — Gay and Lesbian Physicals of New England. 2nd Sundays. 2pm. Info: (617) 482-6874 or 247-5495.

**Boston, MA** — Merrimack Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

**Boston, MA** — "Boston's Other Voice." WROR, 98.5 FM, 11:30pm.

**West of Boston, MA** — West of Boston Lesbians. Social events on Sunday afternoons, twice a month. New members welcome. Info: 486-8848, or Dorothy 875-1108.

**Cambridge, MA** — Black and White Men Together of Boston meets at Parables, 180 Mass. Ave. 2nd Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 7:30pm. Info: 263-4882.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: 263-4882.

**Framingham, MA** — Tricounty Assoc. All are invited.

**Concord, NH** — Support group for gay and lesbian community. Info: 376-4323 or 473-3529.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets 2nd Sundays. Info: Ron 1614, Orleans 02653.

**Concord, NH** — Potlucks and other fun Youth. Support group for youth 16-22. Rap session and social time. Info: Ron 225-5622.

**Keene, NH** — Potlucks and other fun get-togethers for lesbians. 1st Sundays (2pm) and 3rd Tuesdays or Wednesdays (6pm). Info: Keene Klondykes, Box 261, Gilsum 03448.

**Central VT** — Central Vermont Gay Men (CVGM) meets 1st Sunday of the month for socializing, business and a meal. Info: Box 42, Barre 05641.

**Northern VT/NH** — League of Gays (LOGS) meets 3rd Sundays. Info: (802) 626-3618 or write: Box 703, St. Johnsbury 05819.

**Orono, ME** — Wilde-Stern Club. Social support group for lesbians and gay men. Informal, friendly and open meeting. Peabody Lounge, 3rd fl., Memorial Union, UMO, 7pm.

**Waltham, MA** — Triskellion, the Brandy Gay/Lesbian Coalition. General discussion group at 9pm. Usdan Student Ctr. Conf. Room C. Info: 647-4353, or Box 2792, Brandeis U., Waltham 02254.

**Cambridge, MA** — Lesbian "coming out" group, weekly open rap group, meets at the Cambridge Women's Ctr., 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807.

**Nashua, NH** — Nashua Area Gays meet at 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: PO Box 1394, Portsmouth 03801.

**Boston, MA** — Free drop-in Support group for men concerned about AIDS. Counseling Services, 80 Boylston St. (Corner of Boylston & Tremont Sts.), Rm. 855 Info: 542-5188.

**Boston, MA** — Natl. Assoc. of Social Workers Gay and Lesbian Task Force meets 1st Mondays at 8PM. Topical discussion. Sharing concerns re: being gay and providing gay services in the workplace, etc. Info: Lorrie 436-7521 or Carrie 482-0557.

**Portsmouth, NH** — STD clinic for men and women of all sexual preferences. Testing and treatment. Walk in. 5:30-6:30 PM. N.H. Feminist Health Center, 232 Court St. (603) 436-7588.

## tuesday

**Boston, MA** — Urania: lesbian and bisexual women's SIM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. (Govt. Ctr.) 7:30pm. Info: Hathor 623-7258.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm. Tuesdays and Thursdays. Info: 661-6015.

**Cambridge, MA** — Lesbian SIM support group every week. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into SIM.

**Cambridge, MA** — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tuesday of the month in Conf. Room 1A, Sherrill Hall Library. Episcopal Diocese of New England (Harvard Sq.) Info: 436-5393 or PO Box 125-S101, Arlington 02174.

**Pittsfield, MA** — Berkshire Vermont Coalition meets 2nd and 4th Tuesdays. Info: (413) 442-7772.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the 2nd Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Manchester, NH** — Manchester Men's Group. Weekly support group for gay and bisexual men. 7:30pm for coffee and discussion. Info: Jack 669-0096.

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian, 425 Congress St. 8pm. Open to all.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm. 1st Tuesdays. Info: 249-7691.

**New London, CT** — New London Gay Men's Forum. Support group for gay and bisexual men. Info: 447-0155 (noon to 7pm).

**Cambridge, MA** — Lesbian Fat Liberation drop-in support group meets every last Tuesday of the month at the Women's Center, 46 Pleasant St. NOT a weight loss group. For lesbians over 200lbs. Info: 625-1577.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every week from 7-10pm at the YWCA, 140 Clarendon St. (Copley Sq.) Info: 522-6983.

**Boston, MA** — Fathers in Transition, a group of gay/bi fathers meeting for friendship and support. Info: Exodus Ctr. 266-0612, or write: Fathers in Transition, c/o GCN, Box 6, 167 Tremont St., Boston 02111.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA). 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Boston, MA** — Lunchtime for lesbians. Isolated during the workday? Come to our discussion group? Come to 80 Boylston St. Rm. 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

**Cambridge, MA** — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wednesdays at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public education and consciousness raising. Info: 661-6015.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. 7:30pm. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm. 2nd Wednesday and last Friday of each month.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance. Info: 584-4997.

**Hampden County, MA** — Social support group for lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

**Hyannis, MA** — Lesbian Support Group meets 1st Wednesday of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Boston, MA** — Project PLACE orientation. Every Wednesday 6:30 PM 32 Rutland Place. Call 262-3740.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on 2nd Wednesdays and 4th Thursdays. 7:30pm. Business meets on 1st Saturdays. Info: (603) 889-1416.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: 247-8797.

**Cambridge, MA** — Lesbian Liberation. An open discussion group. 8-10pm. Women's Center, 46 Pleasant St. (Central Sq.) Info: 354-8807.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Ctr., 46 Pleasant St. (Central Sq.) Info: 354-8807.

**Somerville, MA** — TVTS Peer Support Group. Gender Clinic. Info: Martha 666-8280.

**Northampton, MA** — Pioneer Valley People's Gay Alliance meets 1st and 3rd Thursdays at the Unitarian Society. 220 Main St. 7:30pm. Info: (413) 584-7903 or write PO Box 181, Northampton 01061.

**Hartford, CT** — Gay Al-Anon meeting for lesbians and gay men at Trinity Church Parish House, Farmington Ave. 7:30pm. Info: 247-8797.

**Cambridge, MA** — Daughters of Bilitis office hours/open house. 10AM-2PM. Drop by! Bring a lunch. All Women welcome. 1151 Mass Ave. Info: 661-3633.

## friday

**Boston, MA** — Gay Community News (that's us) always needs help sending out the paper on Friday evenings. Come by for a few hours to 167 Tremont St. 5th fl. (on the Common, near Boylston T stop) anytime after 6pm and lend a hand. Refreshments and good times! Every body well come! Info: 426-4469. Thanks!

**Cambridge, MA** — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Rm., Clark Bldg. 8-9:30pm. Newcomers meeting from 7-8pm on the 1st Friday.

**Pittsfield, MA** — Weekly meetings of Lesbian United. Info: Women's Services Ctr. 499-2425.

**Concord, NH** — Concord Men's Group meets at 7:30pm for coffee and discussion. Info: Herb 485-5612.

**Danbury, CT** — Gay and Lesbian Alliance of Greater Danbury meets 4th Wednesdays in the Green Room of First Congregational Church, corner of Deer Hill Ave. and West St.

**Hartford, CT** — Your Turt, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Ctr., 350 Farmington Ave., upstairs. Sponsored by the Coalition of Sexual Minorities.

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every week from 1-5pm. For youth 14-21. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).

## August 6 to August 20

### 6 saturday

**Boston** — Nontraditional careers for women. A free workshop for women interested in jobs in technology and the trades. Slideshow, discussion, introduction to resource center. 10:30-noon, 1255 Boylston St. Call to register: 266-2243.

**Provincetown** — P-Town Stories or the Meatrack. Theater based on stories by Roger Skillings. 7:30 PM, Captain John's, Shank Painter Rd. Running Thursdays, Fridays, Saturdays through August. Info: 487-2945.

**Boston** — Body Sculpture at Somewhere, an exhibit of color photography by Joyce Eriksson-Somewhere/Else. 295 Franklin St. Provincetown — My Blue Heaven. A two-act comedy by the late lesbian playwright Jane Chambers. Presented by the Pied Piper Theater, 376 Commercial, Thursdays through Sundays through August 14. Tickets are \$5. Reservations/info: (617) 487-1527.

**Boston** — My Sister In This House. Play by Wendy Kesselman. Produced by Double Edge Theatre. 8 PM, Overland Theatre, 26 Overland St. Wed-Sats through Aug. 13th. Info/reservations: 776-9474.

**Boston** — Chiltern Canoe Trip. Assault Cranes Beach from the rear! Paddle out with tide down the Essex river. Info: Dave 658-6957 (8-11PM) Wayne 536-3496.

**Branford, CT** — Judy Sloan presents her cast of characters: The Fabulous Fazio Sisters, Jennifer, Muriel, and Sophie. 8:15 PM. Stony Creek Puppet House, Thimble Island Road. Tickets \$4, \$3 seniors/children. Limited seating. Reservations suggested: (203) 397-2187.

**Boston** — Food Coop Open House. Find out why coop members save 15 percent on food. Refreshments. Free. 9AM-4PM, 449 Cambridge St., Union Square, Allston. Info: 787-1416.

**Boston** — A-Bomb Commemoration. Hiroshima, Nagasaki bombings. Street theater and peace procession. 11 AM, Faneuil Hall, Quincy Market. March to Waterfront Park at 12:30 PM and symbolic action against deployment of Pershing II and Cruise missiles. Info: 354-0008.

## BEANTOWN SOFTBALL LEAGUE

July 30  
Buddies 11, Mailbox 12  
Buddies 15, 1270 Men 2

July 31  
Buddies 12, 1270 Women 2  
Chaps 15, Ramrod 6

August 3  
Buddies 10, Ramrod 7

## Standings

The Key 10-0  
Somewhere 8-1-1  
Putnam 6-3-1  
Mercer 6-4  
Copicetic 4-6  
Sisterhood 2-8  
D&B n/a

Buddies 19-2  
Chaps 14-5  
Mailbox 12-7  
Ramrod 11-10  
Paradise 10-10  
1270 Men 8-13  
1270 Women 3-13  
Skippers 0-16

## BOSTON PARKS URBAN DIVISION (Women)

Week 11  
The Key 20, Mercer 7  
Mercer 19, Copicetic 12  
Sisterhood 16, Putnam 14  
Somewhere 17, D&B 2



## Softball



I Am That I Am is an exhibition of photographs by Rudolph Robinson in the Boston Gallery of the Museum of the National Center of Afro-American Artists, 300 Walnut Avenue, Roxbury now through August 28th. The gallery is open Wednesday through Saturday, 1-7 PM. Free for members, \$2 for non-members. For more information call the gallery at 442-8014.

The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.

# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

|                                                        |                            |
|--------------------------------------------------------|----------------------------|
| <b>LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri</b>      | <b>426-9371</b>            |
| BAGALS (Boston Area Lesbian and Gay Schoolworkers)     |                            |
| P.O. Box 178, Astor St., Boston, 02123                 |                            |
| Black Men/White Men Social/Support Group               |                            |
| c/o GCN, Box 1, 167 Tremont St. Boston 02111           |                            |
| BAGLY (Boston Alliance of Gay and Lesbian Youth,       |                            |
| GCN Box 10GY, 167 Tremont,                             |                            |
| Boston 02111                                           | 497-8282                   |
| Boston Asian Gay Men & Lesbians                        |                            |
| c/o Glad Day Bookshop, 43 Winter St.                   |                            |
| Boston, 02108                                          | 542-0144                   |
| Boston Gay Men's Chorus                                | 522-6983                   |
| Boston Institute for Gay Studies                       |                            |
| Box 2750, Boston 02208                                 | 491-8245 or 720-0693       |
| Boston Lesbian & Gay History Project                   |                            |
| c/o Interrante, 24 Greenwich Pk #1, Boston 02118       |                            |
| Cauldron Exp. Theater, 22 Randolph St.                 | 542-8575                   |
| Chiltern Mountain Club                                 | 275-1336                   |
| Box 104, 104 Charles St., Boston 02114                 |                            |
| El Comite Latino de lesbianas y homosexuales de Boston |                            |
| P.O. Box 365, Cambridge, 02139                         | 783-5250 or 354-1755       |
| Fathers in Transition (Gay/Bi),                        |                            |
| (Ex.Ctr.)266-0621                                      |                            |
| c/o GCN, Box 6, 167 Tremont St., Boston 02111          |                            |
| Gay and Lesbian Physicians of                          |                            |
| New England                                            | (617) 482-6874 or 247-5485 |
| Gay Professional Men's Group                           | 944-4818                   |
| Gay and Lesbian Speakers Bureau,                       |                            |
| P.O. Box 2232, Boston 02107                            | 354-0133                   |

|                                                                |          |
|----------------------------------------------------------------|----------|
| Lesbian and Gay Assoc. Engineers and Scientists (LGAEs/Boston) |          |
| P.O. Box 1417, Boston 02117                                    | 288-3228 |
| Lesbian and Gay Folkdancing                                    | 661-7223 |
| c/o GCN Box 5, 167 Tremont St., Boston, MA 02111               |          |
| Lesbian & Gay History Project                                  | 424-1993 |
| Lesbian and Gay Hotline (6-12pm) Mon-Fri                       | 426-9371 |
| Merrymount Music Soc.,                                         |          |
| Box 401, 104 Charles St. Boston 02114                          | 236-4888 |
| Outreach Institute, Box 368, Kenmore St., 02215                | 277-3454 |
| Parents and Friends of Gays                                    |          |
| 76 Brook Hill Rd. Milton, 02167                                | 436-5393 |
| Project Place, 32 Rutland St. 02118                            | 267-9150 |
| Transexual Hotline                                             | 568-0680 |
| Triangle Theater, Box 127, 104 Charles St., Boston 02114       |          |
| Watchline (Fri-Mon 7-10pm)                                     | 262-5250 |

### POLITICAL/LEGAL

|                                                   |          |
|---------------------------------------------------|----------|
| Boston Lesbian & Gay Political Alliance, Box 65,  |          |
| Boston, 02117                                     | 247-3910 |
| B.U. Gay and Lesbian Legal Association            |          |
| B.U. Law School, 755 Comm. Ave.                   |          |
| Cambridge Gay Political Caucus,                   |          |
| c/o GCN, Box 2, 167 Tremont St., Boston, 02111    |          |
| Civil Liberties Union of Mass.                    | 742-8020 |
| GLAD (Gay & Lesbian Advocates and Defenders)      |          |
| 100 Boylston Suite 900 Boston, 02116              | 426-1350 |
| Harvard Committee on Gay and Lesbian Legal Issues |          |
| Roscoe Pound Hall, Cambridge, 02138               |          |
| Lesbian/Gay Prisoner Project                      |          |
| c/o GCN, 167 Tremont, Boston 02111                |          |
| Mass Gay Political Caucus                         | 262-1565 |
| Box 179, 118 Mass. Ave. Boston 02115              |          |
| National Lawyers Guild,                           |          |
| 14 Beacon St., Boston 02108                       | 227-7335 |

### STUDENT

|                                                       |          |
|-------------------------------------------------------|----------|
| Boston Intercollegiate Gay and Lesbian Alliance       |          |
| c/o GAMIT, Rm 50-306, Cambridge 02139                 |          |
| Northeastern U. Lambda, 260 Ell Ctr.,                 |          |
| 360 Huntington Ave., Boston 02115                     | 437-2738 |
| GAMIT (Gays at MIT),                                  |          |
| MIT 50-306 Walker, Cambridge 02139                    | 253-5440 |
| Harvard-Radcliffe Gay and Lesbian                     |          |
| Student Assoc., Harvard 197 Memorial                  |          |
| Hall, Cambridge 02138                                 | 495-5476 |
| Harvard Lesbian and Gay Medical/Dental Students Group |          |
| Box 250c, 107 Ave. Louis Pasteur, Boston 02115        |          |
| Babson College, Gay and Lesbian Alliance              |          |
| Box A, Babson Park, Wellesley, 02157                  |          |
| Tufts U., Gay and Lesbian Community,                  |          |
| c/o Student Activities Off., Medford 02155            | 628-2828 |
| Boston College G and L Support Group,                 |          |
| Hailey House, Chestnut Hill 02167                     |          |
| Northeastern School of Law, Lesbian and Gay Caucus    |          |
| 400 Huntington Ave, Boston 02115                      |          |
| U/Mass/Boston, Lesbian and Gay Ctr.,                  |          |
| Rm 1-4-178, Dorchester 02125                          | 929-8276 |
| Brandeis U., Triskelion, Box 2792 Waltham 02254       |          |
| Boston U., Gays and Lesbians,c/o Program Resources    |          |
| Off.,                                                 |          |
| Sherman Union, Boston 02215                           |          |
| Yale Gay and Lesbian Alumni/Boston,                   |          |
| c/o GCN Box 7, 167 Tremont, Boston 02111              |          |
| Wellesley Lesbians & Friends, Feminist Coop           |          |
| Oakwoods, Wellesley Coll. Wellesley MA 02151          |          |

### WOMEN

|                                                |                |
|------------------------------------------------|----------------|
| Aradia Counseling for Women, 520 Comm Ave      |                |
| (Kenmore Sq.)                                  | 247-4861 x58   |
| Cambridge Women's Center, 46 Pleasant St.      | 354-8807       |
| Daughters of Bilitis, 1151 Mass. Ave.,         |                |
| Cambridge 02138                                | 661-3633       |
| Dyke Doctors (Lesbian Physicians, Med Students |                |
| Health Profs)                                  | 354-5910       |
| Gay Professional Women's Assn.,                |                |
| Box 308, Boston U Sta., Boston 02215           |                |
| Lesbian Lawyers and Legal Workers              | 723-6327       |
| Lesbian Liberation, c/o Women's Center         | 354-8807       |
| Lesbian S/M Group                              | 776-7957       |
| National Organization for Women                |                |
| 99 Bishop Allen Dr., Cambridge 02139           | 661-6015       |
| Somerville Women's Center, 1 Summer St., 02143 | 628-6311       |
| Tufts Women's Center                           | 628-5000 x3184 |
| Women's Alcoholism Program,                    |                |
| 1348 Cambridge St., Cambridge 02139            | 661-1316       |

### RELIGIOUS

|                                                        |          |
|--------------------------------------------------------|----------|
| Am Tikva                                               | 782-8894 |
| P.O. Box 11, Cambridge, 02138                          |          |
| Dignity, 355 Boylston St., Boston 02114                | 536-6518 |
| Friends (Quaker) for Lesbian and                       |          |
| Gay Concerns, 5 Longfellow Pk., Cambridge              | 227-9118 |
| Integrity, P.O. Box 2582, Boston 02208                 | 262-3057 |
| Lutherans Concerned for Gay People                     | 536-3788 |
| Metropolitan Community Church                          | 523-7664 |
| Fr. Paul Shanley                                       | 964-0996 |
| Unitarian Universalists Office of Lesbian/Gay Concerns |          |
| 25 Beacon St., Boston 02108                            | 742-2100 |

### MEDIA

|                                            |                 |
|--------------------------------------------|-----------------|
| Boston's Other Voice, WROR, 98.5FM         | Dennis 353-0225 |
| Fag Rag                                    | 661-7534        |
| Gay Community News                         | 426-4469        |
| Good Gay Poets                             | 661-7534        |
| Lesbian and Gay Media Advocates (LAGMA)    |                 |
| c/o GCN, 167 Tremont, 02111                | 542-5679        |
| Musically Speaking (WMBR 88.1FM, Sun. 1-3) |                 |
| Melanie                                    | 494-8810        |
| Women's Educ. Media, 47 Cherry St.,        |                 |
| Somerville 02144                           | 666-0350        |

### MEDICAL/COUNSELING

|                                       |                |
|---------------------------------------|----------------|
| AIDS Action Committee                 |                |
| c/o Fenway Community Health Center    |                |
| 16 Havitand St. 02115                 |                |
| AIDS Hotline                          |                |
| M-F 3-9pm Sat 10am-4pm                | 536-7733       |
| Boston Free VD Info                   | 1-800-272-2577 |
| (8am-10pm, M-F)                       |                |
| Alcoholics Anonymous                  | 426-9444       |
| Exodus Ctr. 25 Huntington Ave. 02116  | 266-0612       |
| Gay & Lesbian Counseling Service      | 542-5188       |
| Gay AIAnon (families of alcoholics)   | 843-5300       |
| Tapestry Inc. 20 Sacramento St.       |                |
| Cambridge 02138                       | 661-0248       |
| Tufts Skin Care Clinic (VD treatment) | 956-5293       |

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

|                                          |          |
|------------------------------------------|----------|
| Central Middlesex Social Club,           |          |
| Box 470, Maynard 01754                   | 236-4882 |
| Frenz & Luvvers, Box 623,                |          |
| Worcester 01601                          |          |
| Gay Hotline                              | 756-0730 |
| Mass. Teachers Assoc./Gay Rights Caucus  |          |
| P.O. Box 75, New Salem 01355             |          |
| North Shore Gay and Lesbian Alliance     |          |
| Box 806, Marblehead, 01945               | 745-3848 |
| Survival Crisis Line                     | 471-7100 |
| So. Shore Gay & Lesbian Alliance         |          |
| Box 712, Bridgewater 02324               | 584-4997 |
| Tri-County Assoc., c/o 219 East Main St, |          |
| Milford 01757                            | 473-3529 |

### RELIGIOUS

|                                                       |          |
|-------------------------------------------------------|----------|
| Dignity Merrimack Valley, P.O. Box 321, Methuen 01844 |          |
| MCC Worcester, 2 Wellington St.,                      | 753-8360 |

### WOMEN

|                                 |          |
|---------------------------------|----------|
| New Bedford Women's Clinic      | 996-3341 |
| Origins, Inc., A Women's Center |          |
| 169 Boston St., Salem 01970     | 745-5873 |

### STUDENT

|                                                 |                     |
|-------------------------------------------------|---------------------|
| Clark U. Gay Alliance, 950 Main, A-70           |                     |
| Gay Outreach Assoc. for Lowell (Univ.) Students |                     |
| South Campus, Student Union Rm 348              | 453-3804            |
| Salem State Gay Task Force                      |                     |
| Salem St. College, Salem 01970                  | 745-0556 (ext. 209) |

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

|                                                      |                    |
|------------------------------------------------------|--------------------|
| Berkshire County Gay Coalition, P.O. Box 1562,       |                    |
| Pittsfield 01201,                                    | 442-1819           |
| Lesbian and Gay Men's Counseling Collective          |                    |
| 406F Student Union, UMass, Amherst                   | 545-2645           |
| GALA (Gay And Lesbian Activists)                     |                    |
| Box 1084, Northampton 01061                          |                    |
| Help Line                                            | 664-6391, 664-6392 |
| Pioneer Valley People's Gay Alliance                 |                    |
| Box 181, Northampton, 01061                          | 586-5979           |
| Dignity/Springfield, P.O. Box 1604 Springfield 01101 |                    |

### WOMEN

|                                                |                              |
|------------------------------------------------|------------------------------|
| Common Woman Club, 78 Masonic St.,             |                              |
| Northampton 01060                              | 584-4580                     |
| Everywomen's Center, Amherst                   | 545-0883                     |
| Franklin Cty. Lesbian Alliance                 |                              |
| P.O. Box 235, Deerfield 01342                  |                              |
| Gay Women's Caucus, Amherst                    | 545-3438                     |
| Lesbians United 33 Pearl St, Pittsfield, 01201 | 499-2425                     |
| New Alexandria Lesbian Library                 |                              |
| Box 402, Florence, MA 01060                    | 584-7616                     |
| Southwest Women's Center                       | 545-0626                     |
| Valley Lesbian Alliance                        | 665-4705; 253-3082, 774-5464 |

### STUDENT

|                                                     |          |
|-----------------------------------------------------|----------|
| Hampshire College Gay Men's Alliance                |          |
| Box 1355, Amherst 01002                             |          |
| Lesbian & Gay Men's Counseling Collective           |          |
| 406F UMass Student Union, Amherst                   | 545-2645 |
| Lesbian Union, 920 Campus Center,                   |          |
| UMass, Amherst 01003                                | 545-3438 |
| People's Gay Alliance, 413 Student Union RSO 242,   |          |
| UMass Amherst 01003                                 | 545-0154 |
| Williams Gay Peoples Union                          |          |
| S.U. Box 3212, Williams College, Williamstown 01267 |          |

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

|                                                      |                    |
|------------------------------------------------------|--------------------|
| Black and White Men Together,                        |                    |
| 58 Winchester Ave., New Haven 06511                  | 562-2906, 933-0185 |
| Conn. Gay Task Force, P.O. Box 1139, New Haven 06505 |                    |
| Gay & Lesbian Alliance of Greater Danbury,           |                    |
| c/o Box 258-Westconn, 181 White St. Danbury 06810    |                    |
| Gay Switchboard, Hartford, M-S 1-11 pm,              |                    |
| Sun 1-5 pm, P.O. Box 514, Hartford 06101             | 522-5575           |
| Gay and Lesbian Switchboard, New Haven,              |                    |
| P.O. Box 72, 06501; M-F 8-11 pm                      | 624-6869           |
| Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm               |                    |
| George W. Henry Foundation (counseling),             |                    |
| 45 Church St., Hartford 06103                        | 522-2646           |
| Greater Hartford Lesbian & Gay Taskforce             | 249-7691           |
| Institute of Social Ethics/Gay National Archives,    |                    |
| One Gold St., Suite 22-8C, Hartford 06103            | 547-1281           |

### WOMEN

|                                             |          |
|---------------------------------------------|----------|
| Gay Women's Collective, c/o Women's Center, |          |
| Box U-118, UConn, Storrs 06268              | 486-4738 |
| Heartroots Feminist Therapy Collective,     |          |
| 22 Allen Pl. #B3, Hartford 06106            | 249-0504 |
| Shorelinewoman                              | 481-3575 |
| Women's Center, Hartford, c/o Hill Ctr.,    |          |
| 350 Farmington Ave, Hartford 06106          | 249-7691 |
| Women's Center, Manchester Community        |          |
| College, P.O. Box 1046, Manchester, 06040   | 646-4900 |
| Women's Center, UConn, Box U-118,           |          |
| Storrs 06828                                | 486-4738 |
| Women's Center, Wesleyan, Box WW,           |          |
| Wesleyan Sta., Middletown 06457             | 347-9411 |
| Women's Liberation Center, New Haven,       |          |
| 614 Orange St., New Haven 06510             | 436-2488 |

### STUDENT

|                                                  |                |
|--------------------------------------------------|----------------|
| Alternate Lifestyles Awareness Group,            |                |
| Social Work House, Farnham Ave.,                 |                |
| New Haven 06515                                  | 397-4331       |
| Eros, Gay Students at Trinity College            |                |
| c/o Chaplain's Office, Hartford 06106            | 527-3151       |
| Gay Alliance at Yale                             |                |
| P.O. Box 2031, Yale Sta. New Haven 06520         |                |
| Gay Alliance, UConn, Box U.8, Storrs, 06268      | 486-2273       |
| Gay Alliance, Wesleyan, c/o Women's Center,      |                |
| Box WW, Wesleyan Sta., Middletown, 06457         | 347-9411       |
| Lesbian and Gay Community at Conn. College       | 442-7458       |
| P.O. Box 1295, New London 06320                  |                |
| Gay Student Ctr. Yale, Box 2031, New Haven 06520 |                |
| Lesbian/Gay Student Alliance UConn               |                |
| W. Hartford 06117                                | 523-4841 x-267 |
| Lesbians, Wesleyan, c/o Women's Center,          |                |
| Box WW, Wesleyan St., Middletown 06457           | 347-9411       |
| Yalesbians, c/o Yale Women's Ctr,                |                |
| 5051 Yale Sta., New Haven 06520                  |                |

### RELIGIOUS

|                                                   |          |
|---------------------------------------------------|----------|
| Dignity/Fairfield County,                         |          |
| P.O.Box 348, Belden Sta. Norwalk, 06850           |          |
| Dignity/Hartford, P.O. Box 72, Hartford 06141     | 233-8325 |
| Dignity/New Haven, P.O. Box 285, West Haven 06516 |          |
| Integrity/Hartford, P.O. Box 3681,                |          |
| Central Sta., Hartford 06103                      | 522-2646 |
| Integrity/New Haven, P.O. Box 1777,               |          |
| New Haven 06507                                   | 787-1518 |
| MCC/Hartford, P.O. Box 514, Hartford 06101        | 522-5575 |
| MCC/New Haven, P.O. Box 1273,                     |          |
| New Haven 06505                                   | 777-9808 |

### MEDICAL/COUNSELING

|                                      |          |
|--------------------------------------|----------|
| Gay AA (Danbury)                     | 748-5341 |
| Gay Health Workers at YNH.           |          |
| Box 2031, Yale St., New Haven, 06520 | 436-8354 |

## Rhode Island (401)

|                                     |                    |
|-------------------------------------|--------------------|
| Rhode Island Gay and Lesbian Youth  | 751-3322, 272-9247 |
| Families of Gay Persons             | 723-0050           |
| Gay Help Line                       | 751-3322           |
| Box 5671, Weybosset Hill Sta. 02903 | 8pm-midnight       |
| Gay Community Services of R.I.,     | 728-9269           |
| c/o 903 Broad St., Providence 02907 | 728-6023           |

|                                                |                          |
|------------------------------------------------|--------------------------|
| Providence Gay Group of AA                     | 331-2047                 |
| Brown Lesbian Collective,c/o Sarah Doyle Ctr.  |                          |
| Box 1829 Brown U., 185 Meeting St.,            |                          |
| Providence 02912                               | 863-2189                 |
| 186 Meeting St., Providence, 02912             | 863-2189                 |
| Social Group for Gay Women over 25             |                          |
| Box 22, 77 Ives St., Providence 02906          |                          |
| Women's Growth Ctr.,                           |                          |
| 97 Knowles St., Pawtucket 02860                | 728-6023                 |
| Brown/RISD Gay Students, Box 49, Brown U.,     |                          |
| Providence 02912                               | 863-3062                 |
| Brown U. Lesbian/Gay Alumnae/ Assoc.,          |                          |
| GCN Box 5, 167 Tremont,                        |                          |
| Boston 02111                                   | (617) 720-1870, 661-7223 |
| Dignity/Providence, Box 2231, Pawtucket 02861  | 942-9400                 |
| MCC/Providence, 5 Junction St., Providence     | 272-9247                 |
| MCC Special Ministry (terminally ill, aged and |                          |
| handicapped), Rev. George McDermott            | 272-9247                 |

## New Hampshire(603)

|                                                  |                         |
|--------------------------------------------------|-------------------------|
| Gay NH Infoline, 10am-10pm, Concord              | 485-5612                |
| Nashua Area Gays, P.O.Box 3472,                  |                         |
| Nashua 03061                                     | 424-3252                |
| NH Lambda, Box 1043, Concord 03301;              |                         |
| 224-3785, 889-1416,                              |                         |
| 746-3339; (crisis) 483-2592.                     |                         |
| NH Area Parents of Gays, 140 Kimball Hill        |                         |
| Rd., Hudson 03051                                | (Sandi or Ron) 880-7219 |
| Greater Nashua Area NH Lambda,                   |                         |
| P.O. Box 6443, Nashua 03063                      | 889-1416                |
| Speakers Bureau, Box 1043, Concord 03301         |                         |
| Concord Area Gay Youth,                          |                         |
| Box 832, Concord 03301                           | (Ron) 225-5622          |
| Concord Men's Group                              |                         |
| Box 832, Concord 03301                           | (Herb) 485-5612         |
| Suncook Gay Prisoner Project                     | 485-5612.               |
| Gemini, Keene Support Group,                     |                         |
| Box 461, W. Swanzey, 03469                       |                         |
| Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801 |                         |
| Full Circle, monthly calender of women's events, |                         |
| Box 235, Contoocook, NH 03229                    |                         |
| Iris, a women's club                             |                         |
| 40 Pleasant St., Portsmouth 03801                | 436-8958                |
| Lesbian Feminist Collective, Box 47, Penacook    |                         |
| Campus Gay Awareness, Mem. U, UNH Durham 03824   |                         |
| Dartmouth Gay Students' Assoc.                   |                         |
| Hinman Box 5057, Hanover 03755                   |                         |
| Information Outlet                               | 1-800-852-3311          |
| Keene Klondykes, Box 261,                        |                         |
| Gilsom 03448                                     | 827-3766; 847-9589      |
| Manchester Men's Group                           |                         |
| P.O. Box 3734, Manchester 03105                  |                         |

## Vermont (802)

|                                                    |                            |
|----------------------------------------------------|----------------------------|
| Gay AA/Burlington                                  | 863-5164                   |
| Central Vermont Gay Men, (CVGM),                   |                            |
| Box 42, Barre 05641                                |                            |
| Gay Student Alliance                               |                            |
| Box 987, Johnson State Coll., Johnson 05656        |                            |
| Gay Student Union, U of Vt,Box 45, Billings Center |                            |
| Burlington 05405                                   |                            |
| Gay People at Middlebury                           |                            |
| Box D56, Middlebury College, 05753                 |                            |
| League of Gays (LOGS),                             |                            |
| Box 703, St. Johnsbury, VT 05819                   | 626-3618                   |
| Social Alt. for Gay Men (SAM),                     |                            |
| Box 479, Norwich, VT 05055                         | 649-1304                   |
| Southern Vermont Gay Men                           | 387-GAYS or (603) 756-4226 |
| Southern Vermont Lesbians/Gay Men's                |                            |
| Coalition, P.O. Box 1034, Brattleboro 05301        |                            |
| Southern Vermont Women's Health Center,            |                            |
| 187 N. Main St., Rutland, 05701                    | 775-1946                   |
| Women's Center, P.O. Box 92 Burlington 05401       | 863-1236                   |
| Integrity, Box 126, Burlington 05402               | 864-7198                   |

## Maine (207)

|                                                          |                          |
|----------------------------------------------------------|--------------------------|
| Gay Phoneline (Caribou)                                  | 498-6556                 |
| AWA (Male), Box 746, Old Orchard Beach 04064             |                          |
| Bates Gay/Straight Alliance, Health Ctr.                 |                          |
| Bates College, Lewiston 04240                            |                          |
| Bowdoin College Gay/Straight Alliance,                   |                          |
| Brunswick 04011                                          |                          |
| Dignity/Maine, Box 7021, Lewiston 04240                  |                          |
| Down East Gay Alliance, Box O, Ellsworth 04605           |                          |
| Gay Peoples Alliance                                     |                          |
| 92 Bedford St., Portland 04103                           | 780-4085                 |
| Interweave: Unit./Univ. Gay/Lesbian                      |                          |
| Community, Box 215, Augusta 04330                        | 773-2121                 |
| Lesbian Rap Group, 92 Bedford St., Portland              |                          |
| MCC Portland, Box 583 Westbrook 04092                    |                          |
| Mid-Coast Gay Men, P.O. Box 496, Camden 04843            | 236-9015                 |
| Northern Lambda Nord, P.O. Box 990, Caribou 04736        |                          |
| Maine Lesbian Feminists P.O. Box 125, Belfast 04915      |                          |
| Portland Women's Community                               |                          |
| c/o D. Elze, 15 Deering Ave., Portland 04101             |                          |
| Unitarian-Universalist Lesbian and Gay Caucus            |                          |
| 561D Brighton Ave, Portland 04102                        | 773-2121                 |
| Wilde-Stein Club, c/o Memorial Union,                    |                          |
| U. of Maine, Orono 04469                                 | 581-1288                 |
| Parents & Friends of Gays                                | 549-7325(jeves & wkends) |
| Orthodox Community of Holy Apostles,                     |                          |
| RFD Box 680, N. Whitefield 04353                         | 549-7325                 |
| The Maine Chapter, social org., Box 125, Ellsworth 04605 |                          |

# Meeting All These Lesbians

## The Mirror Dance: Identity in a Women's Community

By Susan Krieger  
Temple University Press  
Philadelphia  
1983, 199 pp.

Reviewed by Maida Tilchen

Many lesbians have been reading the Ann Bannon novels, which begin with a lesbian romance among students in a Midwestern college town in 1955 and go on to present the prototype lesbian community of the '50s, the Greenwich Village world of the "bars and butches." By 1979, 25 years after Laura and Beth walked the ivy lands of Collegetown, Midwestern lesbian college students no longer had to drool over sorority sisters, date men as "covers," or leave school in disgrace. The same town had an identifiable group of open lesbians, sharing a culture, social circles, rituals, values, and behavior patterns. A community had grown where once there had been only shattered lives. Ann Bannon gave us a picture of lesbian life in the 1950s, and now Susan Krieger, an organizational sociologist, has attempted to give us the reality of the 1970s in what could be the same town. She does this in an unusual and sure-to-be-controversial study called *The Mirror Dance*.

Krieger's research was done while she spent a year as a visiting assistant professor in a Midwestern university town. Krieger is a lesbian and considered herself a member and participant in the community. She conducted interviews with 78 women in the community, which she defines as a "loose-knit social group composed primarily of lesbians." (As dictated by professional standards, Krieger does not identify the location, but several clues indicate it is probably Champaign-Urbana, Illinois, the very same town where Ann Bannon went to college.)

Krieger asked each of her interviewees four basic questions having to do with how she defined the community, what her personal and social history had been within the community, and what conflict had occurred between community and personal identities. If this sounds very academic, the book does not read that way at all. It is more like a collection of years of intimate conversations between lesbians about their lovers, support groups, political activities, and events. A lot of women shared their most private lives with the sociologist, and she filtered the many stories into *The Mirror Dance*. It is this filtering process which causes most of the qualms about the book, which I will discuss later. First, I'd like to describe some of the content of the book.

In the chapter "An Identity Community," women gave their definitions of "the community." For Gayle, "going to the Women's Shelter and meeting all these lesbians and finding people saying all these daring radical statements, she just felt her whole life had come together." (p. 9) For Millicent, "a group of people... perceived themselves as the be-all and end-all of lesbianism in the four-county area... they... make a lesbian feel either part of or not part of the community." (p. 14) Many definitions included a sense of class, such as Millicent's: "You either needed to be a university or community college person, or a real sincere and hardworking blue collar." (p. 14) Definitions also contained the rules of the community. For Roxanne these were: "You couldn't shave your legs. It was an anti-cigarette culture. You had to go canoeing. You had to know

about the moon." (p. 16)

The chapter "The Web of Talk" presents a major theme and theory of the book, which is that it is gossip that links this particular set of lesbians, beyond the shared sexuality and oppression. Talking to each other about the private details of their lives creates a level of intimacy that establishes group identity. The value of this network of talk is seen both positively and negatively. For Deborah, who at first was private and non-disclosing, talking to people became a way of getting support after a breakup. "Since then she had come to value the community as a way of people maintaining contact with each other." (p. 29) But to Nikki, "It took portions of people's lives that were really meaningful to them and used them as diversions and entertainment." (p. 29-30)

I particularly enjoyed the chapter on couples. The most interesting comments are attributed to Kathryn, who is described as a therapist for many women in the community. To Kathryn, a common problem

with lesbian relationships is the value placed on similarities between the partners. "The differences between two people were not seen as differences, but as points of contention... differences were not valued. Oneness was valued." (p. 71) The chapter also includes several accounts of how couplings and breakups involve the whole community, an experience I'm sure many readers will identify with.

"Bar Women and Political Women" is a rich chapter on the interface between the two recognizable groups in town. Krieger lets the bar women give their perceptions of the political women: "The main difference... was that... the bar group didn't like it when their lovers screwed around, while [the activist] group, they said that it was all right," according to Lisa. (p. 133) Like the political women, the bar women are shown to have developed supportive relationships, and to be equally active in discussing these with each other. The chapter includes a beautiful,

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Mother Bound:  
Autobiography in Search  
of a Father

By Jill Johnston  
Alfred A Knopf  
New York  
1983, 164 pp.

Jill Johnston's *Lesbian Nation* (her 1974 collection of ruminations, some previously published in the *Village Voice*) catapulted her into lesbian-feminist stardom. It was certainly not Jill Johnston's fault that she chose a title that dovetailed so neatly with a phase of feminist thought that was more concerned with identity than with social theory. Her repertoire of outrageous behavior, executed at the drop of a hat, expanded to include flamboyant dyke behavior, a combination that worked well on the lecture/"happening" circuit. But anyone familiar with the writing and performance career of Jill Johnston (beginning at least with the original *Voice*) never expected her to conform for long to the mythopoetic "lesbian nation." Her insistence on pursuing life with a vengeance at the expense of politically correct deportment (and while baldly rejecting sacred feminist tenets) soon caused a fall from grace.

Johnston has undoubtedly made a contribution to feminist thought, but her method is clever, contorted anecdote, not reasoned political analysis. In this sense, *Mother Bound* is an insightful description of the pre-women's liberation movement years in the life of a slightly older (mid-fifties) lesbian. (It occurred to me that she falls mid-way between Betty Friedan and Nancy



Walker in age!) She analyzes her high school years in a private school for girls:

I was now my mother's son in a cultural environment that provided all the necessary trappings for this sort of sexual conversion. In such advantageous surroundings, a mother's son with questionable sexual credentials can practice being a boy away from the corrupting influence of other boys who would treat him like a girl. I pressed my luck as an athlete and a delinquent. (pg. 56)

Johnston's analysis lacks political purity: she has never submitted to the prescriptions for what feminist life should be like. She reflects on women's roles and on her own life as someone who landed in the golden fifties and never fit. Intense psychological determinism is the formula by which she tells her story:

I never expressed anger, and therefore I never felt it. I only know now that I was angry then because eventually I did express anger... Humans have a remarkable capacity for denying the existence of the unacceptable. I was a successfully diverted child, but at ten I added rebellion to my diversions. By twelve, I had a fair command of guerrilla tactics. Clearly I felt my existence threatened. (pg. 45)

Some critics have found the first half of *Mother Bound* to be a self-indulgent me-generation regurgitation. This view is a rather shortsighted dismissal of an era when it was forbidden to talk about

the internal search for meaning and roles: the mere mention that one felt a psychic dissonance with one's social role was anti-American.

The intensity and detachment of Johnston's analysis of her fatherless mother-grandmother-self triad is the result of examining individual differences within the hermetically sealed thought process of a repressive era. That is the key element of Johnston's style, and what has offended some feminists about this book: Jill Johnston doesn't write in the conventions or terms of what is broadly accepted within the women's movement as "women's experience." Her political reflections *do* over-write the psychological dimension of socialization, but we *are* each a product of our family, culture, and inexplicable personal quirks. No amount of CR will level the enormous differences of generation, aspiration, class, race, education, religion, region, and chemistry into a Classif Feminist Profile.

In *Mother Bound* she describes our tendency to write and re-write the meaning of our own oppression, unable to step out of it until we leap into the void by rejecting our identity as victim. Identifying with the women's movement (or any other group) is a step toward liberation. But Johnston seems to be saying that the structure of our individual psychodrama can be repeated in our new identification: the women's movement, say, can come to occupy the role of our mother, and we will not have much changed *our* role in the world. She makes much of this Freudian principle, and *Mother Bound* is a history of transference:

...relationships defined chiefly by hierarchical values are necessarily limited by struggle. The agreement to set roles — one dominant, one submissive — is what keeps the hierarchies going. We're born into the roles, or we apply to fill them; we fight to keep them, or try to change them.

If you like Jill Johnston, you will like this book, especially the second half, which contains stories of her antics with the late fifties/early sixties Greenwich Village avant garde. If you don't like Jill Johnston, you should plow through *Mother Bound* anyway: its overdrawn psychological explanations serve as a challenging antidote to the current tendency to overlook the intricate interconnection between personal identity and political reality.

— Cindy Patton

Understanding Women

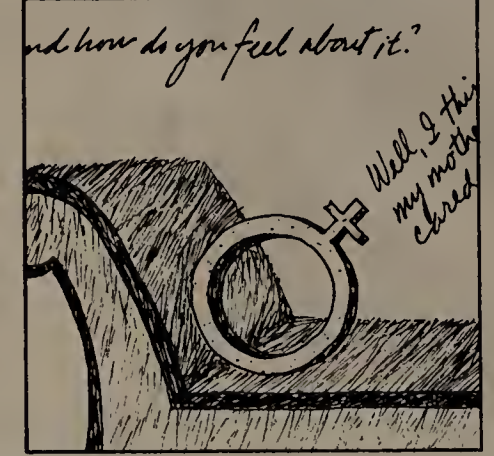
By Luise Eichenbaum and Susie Orbach  
Basic Books  
New York  
1983

The title seems like an oxymoron. Historically, psychoanalysis and feminism have been mutually exclusive. In reconciling these two conflicting elements, one has to be subjugated to the other. Unfortunately, it is feminism that gets put aside in *Understanding Women*.

At the crux of *Understanding Women* is a re-evaluation of the mother-daughter relationship. Eichenbaum and Orbach explain that a mother's love and acceptance form her daughter's positive self-image. But the daughter's free expression of need arouses the mother's own sense of need, the "little girl" self that the mother buried so that she could be a nurturer/marriageable woman. As a survival skill in a patriarchal structure, the mother teaches the daughter to put aside her own desires and become a nurturer, too. It is the burying of the

"little girl" self that the authors blame for the daughter's later psychological problems. Eichenbaum and Orbach name the patriarchy as the oppressor that demands that women subjugate their own desires to serve men, thus giving a feminist slant to their interpretations.

This discussion, which dominates the second chapter entitled "The construction of femininity," is fresh and enlightening. After this initial introduction to feminist therapy, however, the explanation becomes eerily similar to mainstream psychoanalysis. Eichenbaum and Orbach offer: "The therapist also takes in the changes during the session—its quality, its texture, the way the client's feelings change—and she notices what happens at the end of the session, how the client leaves her."



Sentences like these, along with rehashed explanations of eating disorders, make *Understanding Women* less like a radical new approach to psychotherapy and more like a Psych 1 primer.

This oversimplification of basic psychoanalytic practices makes the book incredibly readable, however. The writing is clear and straightforward, just not terribly insightful in most places. Calling this discussion an "approach" almost seems like an overstatement when the authors feel the need to include what most readers consider a given: "In the early stages of therapy the therapist tries to build a sense of trust so that the therapy can proceed, but the development of trust is very complicated."

Eichenbaum and Orbach do redeem themselves, however, with extensive and informative footnotes at the end of each chapter. Without these notes, the book might have been totally transparent. For instance, in the chapter on women's psychodynamic therapy groups, the authors make the vanilla statement. The psychodynamics in all-women therapy groups are different from those in a mixed group. A feminist therapist working in either an all-woman or a mixed group will draw out the dynamics within the group and make interpretations about the individual's needs and feelings within a framework that differs from other analytic groups." This comment is so benign it is not worth reading. Instead of explaining just what is different about the groups and just how the therapist would handle the differences, the authors direct the reader to the end notes with a tiny six. The end note, a page long, fully explains the concept in a concise and informative way. The inclusion of these elaborations save the book from being another pop psychology paperback left over from the seventies, but they also cause the reader to wonder why the whole book couldn't have been written with as much depth and insight.

With the same superficiality, the doctors mention lesbianism. They begin their discussion of it with: "From our point of view one of the corollaries of feminist therapy is that the therapist must believe in a person's open choice of sexual partner." The very wording of this statement makes it

seem more like an obligatory nod than a sincere acceptance of lesbianism. But the authors do emphasize that therapists must confront their own prejudices about homosexuality (as well as ethnicity) and that is a giant step. They also say that lesbians who enter therapy should not be treated as though their homosexuality is the problem, likewise for counseling lesbian couples. They do not labor over homosexual relationships although they make the reader suffer through a series of heterosexual vignettes (Lisa is married to James. She often feels angry with him and yet has only expressed her anger two or three times...). The doctors seemed to have acknowledged lesbianism in their book because not doing so would have been a gross oversight. But it is only an acknowledgement, not an issue that is significant to their theory.

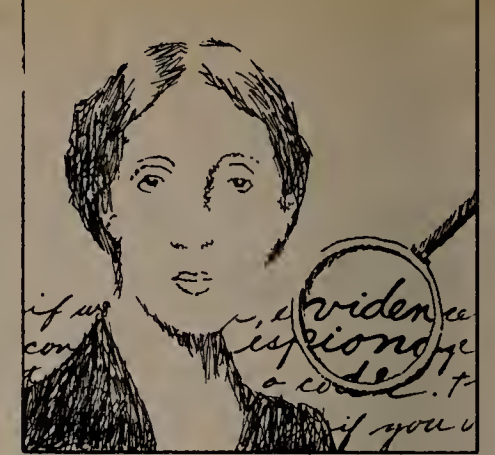
So, the bottom line in *Understanding Women* is still understanding straight women. The last chapter, called "Looking forward," projects that more equal relationship between men and women will foster healthier girls and women: they will see a mother who does not bury her own needs and a father who is not mysterious. This solution, generations away, is suggested as the alternative to patriarchal relationships, not lesbianism.

—Margot Friedman

The Shadow of the Moth

By Ellen Hawkes and Peter Manso  
St. Martin's Press  
New York  
1983, 279 pp., \$12.95

*The Shadow of the Moth* falls into the genre of "what if" books: we've had "what if Sherlock Holmes met Sigmund Freud" in *The Seven Percent Solution* and "what if Jack the Ripper and H.G. Wells took a time machine to 1980 San Francisco" in *Time After Time*. This novel postulates "what if Virginia Woolf turned detective to help crack an international spy ring and save England during the First World War." It sounds, at first, like a thor-



oughly silly idea but turns into a totally entertaining novel.

Authors Hawkes and Manso know their Bloomsbury lore and characters inside out: Lytton Strachey, Ottoline Morrell, Vanessa Bell, Clive Bell and, of course, Leonard Woolf all move in and out of the novel in both historical and particular character. The book is given a feminist twist. Everyone is always worrying that Virginia will have another breakdown because she is getting involved with all this trouble, while the reality is that all the bed rest and over-protection is what drives her mad; she needs to *do* something and exercise her wits and independence. In line with this, Virginia even has a mini-affair with a plucky American newspaperwoman.

*The Shadow of the Moth* is well-written and well-plotted, although perhaps a little over-plotted. It is rare to find a satisfying feminist novel, a good thriller, or a clever historical pastiche separately. To find them all in one book is a real treat.

—Michael Bronski

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# Flamboyant Inquisitor

## The Life and Times of Joe McCarthy

By Thomas C. Reeves

Stein and Day

New York

1982, 819 pp., 1995 hardback

## Joe McCarthy and the Press

By Edwin R. Bayley

Pantheon

New York

1981, 271 pp., 6.95 paperback

Reviewed by John Kyper

Last spring I suddenly realized that the 25th anniversary of the death of Joe McCarthy fell on the exact same day as the tenth anniversary of the death of J. Edgar Hoover (interestingly, it was the day after May Day). The coincidence just struck me, at a time when an actor who championed the Hollywood blacklist is now president and would no doubt love to inflict another witchhunt, upon those of us who oppose U.S. intervention in Central America and his official doctrine of the "winnability" of nuclear warfare. If we do not learn from the eras of domestic repression that sent Sacco and Vanzetti, and Julius and Ethel Rosenberg to the electric chair, we may not be lucky enough even to live to repeat such tragedies.

Probably no two people more personified that sorry period of searching out subversion at the beginning of the Cold War than McCarthy and Hoover. The flamboyant inquisitorial style of the senator from Wisconsin came to characterize the age—but he did not invent McCarthyism, getting into the act four years after the beginning of the era that now bears his name. Indeed, he is often confused with the anti-Communist crusades of his contemporaries, like the House Un-American Activities Committee (HUAC). The FBI Director, himself a veteran of the original Red Scare of 1919 and the Palmer Raids, was a professional who

remained above criticism for far too many years, until he collided with Martin Luther King and the Vietnam antiwar movement.

The Joe McCarthy story is now a well-established part of our political lore: needing an issue to attract attention to his campaign for reelection nearly three years hence, this obscure junior Senator seized upon Communists in government, little suspecting what a furor he would create in a nation gripped by Cold War hysteria. In a February, 1950 Lincoln Day speech in Wheeling, West Virginia, he claimed to

have in his hand a list of 205 Communists (soon modified to 57, then to 81) known to Secretary of State Dean Acheson, who were still working in the State Department. Improvising and bluffing because he had no such list, he provided Republicans bitter over being out of power since 1932 with the issue of "twenty years of treason" with which to whip the Democrats for the recent "loss" of China and the explosion of the first Russian atomic bomb. Once he was reelected and President Eisenhower inaugurated,

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# Illustrious Obscurity

## The Life and Times of Djuna Barnes

By Andrew Field

G.P. Putnam's Sons

New York

1983, \$16.95

Reviewed by John Rosario

The road to hell is rarely paved, if ever. Many artists and writers know this. Few live to tell about this difficult passage, while a number are destroyed by the tragic course of their lives. And there are those few who, eternally damned, find artistic inspiration in life's continued destruction. Djuna Barnes was one of these.

Djuna Barnes was an enigmatic woman and author who referred to herself as the world's most famous unknown writer. She was a leading member of the so-called illustrious obscure. Among friends and admirers she could include T.S. Eliot, James Joyce, Peggy Guggenheim, and Dag Hammarskold. Ezra Pound was one of her few detractors.

Throughout her life she was solitary and eccentric. She was also a strikingly handsome woman. In most respects Djuna Barnes was an iconoclast with a talent for writing. Her formidable talent reveals itself even in her early journalism for local New York papers. In addition to feature writing she conducted numerous interviews with many of the famous personalities of her time. These light, witty pieces are entertaining examples of her early work.

A degree of literary success came to Djuna Barnes before obscurity became chronic, with the publication of her first novel, *Ryder*. For some weeks it was a local bestseller in New York and went through several editions. However, her name faded from the limelight and she returned to journalism. By this time she was living in Paris with her lover, artist Thelma Wood. She frequented the lesbian literary salon of Natalie Barney, which she immortalized in the satire, *The Ladies Almanack*. Her intimates and contemporaries from this period included Janet Flanner (Genet), Mina Loy, writer Antonia White, as well as an endless list of Paris notables and eccentrics.

She is said to have known Hemingway and Fitzgerald personally, and to have been remotely acquainted with Gertrude Stein. But if Hemingway and Fitzgerald

presented the glamorous, more adventurous side of Paris life in their fiction, Djuna Barnes exemplified its more desperate, bohemian character, although with more style and panache than, say, Henry Miller.

Paris was for Djuna Barnes a spiritual home, but her residence there was not long or easy. In many ways she lived a provisional life. Poor finances and unstable personal relationships sapped her energy and forced her into heavy drinking. And although the decadent night life of the demi-monde provided her with artistic material, inspiration came at great personal expense: it claimed the affections of her lover, Thelma Wood. In one sense the decadence of Paris provided her with the background of her most famous book, *Nightwood*, while her tortured affair with Thelma Wood was the novel's *raison d'être*.

After Paris came brief respites in Berlin, England, and Tangiers, always at the behest of her more affluent friends and admirers. However, the exotic landscapes proved deceptive to Djuna: she hated Tangiers and found it unaccommodating; her stay in Berlin was cut short; in England she was the perennial guest of Peggy Guggenheim, with whom she had difficult relations. It was hardly an adequate life for as proudly independent a woman as Djuna. Eventually she moved back to New York and reestablished contact with her mother and brothers. She subsisted on a small stipend from Peggy Guggenheim and died penniless in 1982. She was over 90.

If one were to survey the life of Djuna Barnes in brief, one would be immediately struck by its tragic nature. The argument could be made that she was predisposed to tragedy. Her early family life was dreary and emotionally austere. She had few fond memories of childhood, and these were associated with her grandmother, who educated her at home. The seed and potential for emotional upheaval was planted, and in her relationship to Thelma Wood it

came to fruition. After Thelma Wood came a number of other lovers, both male and female, along with marriage proposals and an aborted pregnancy, all followed by periods of tremendous loneliness and ravaged old age. While reading Field's biography of Djuna Barnes, one gets the sense that her lesbianism was esthetic and conditional, that Djuna was born to be lonely.

We come to see Djuna Barnes in her old age as the victim of a lifetime of bad luck. Living alone and destitute in Patchin Place in the West Village, she barely endured her impecunious existence. Weeks, often months go by without a conversation or any personal contact. For the most part she is vehemently anti-social and refuses to answer the door or telephone. She is passionately reclusive. Undercutting all this strange behavior is deep, personal sorrow which originated in her childhood, and which she could never shake.

Each of her novels, and her play, symbolically recount the difficult passage of her life. *Nightwood*, which would be of primary interest to a lesbian and gay audience, traces the relationships of Robin Vote to the women and the man she destroys. Central to the book and to Robin is the figure of Nora Flood, based on Djuna herself. But the most compelling character in the book is Dr. Matthew O'Connor, whose monologues dramatize the action of the novel.

In plot the narrative of *Nightwood* is simple. In other ways, however, the novel is quite complicated and unconventional. The book is rich with allusion, and the dialogue resonates with its aphoristic style. One can think of few contemporary writers who can do similar justice to the language—perhaps Lawrence Durrell or John Hawkes.

Djuna Barnes also possessed cunning psychological insight. And it is the combination of technical virtuosity and penetrating insight that gives her writing its power. These qualities probably attracted and

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# A Scholar For Our Democracy

## F.O. Matthiessen: Christian Socialist as Critic

By Frederick C. Stern  
University of North Carolina Press  
Chapel Hill, NC  
1981, 281 pp.

Reviewed by Denis M. Sweet

**F**O. Matthiessen, born in 1902, died by his own hand in 1950 on a sidewalk in Boston. He had jumped from a seventh floor hotel-room window. F.O. Matthiessen was, as the terminology of the day had it, a homosexual. But what put him on that hotel window ledge during the hot days of the Cold War was not the ubiquitous American repression against "aberrant" sexuality, but an equally ubiquitous American repression of "aberrant" belief, particularly political belief veering toward the left end of the spectrum. Matthiessen, you see, was a socialist. As a Harvard professor of literature and history, an active member of the Massachusetts Civil Liberties Union, sometime president of the Harvard Teachers' Union, board member of the Samuel Adams School for Social Studies in Boston, active member of the National Citizens Action Committee and supporter of the independent leftist journal *Monthly Review*, Matthiessen was committed with all the means at his command to a real, and not merely *de jure*, democratic America. In the heyday of the McCarthyite inquisition this was deemed intolerable, un-American and red, and was punished with indictments. On a page in Alvah Bessie's book, *Inquisition in Eden*, listing suicides following hearings or blacklistings, the notice for Matthiessen reads simply: "Also, Francis O. Matthiessen, Harvard professor and renowned critic, suicide following accusation by J.B. Matthews before a Massachusetts legislative committee that he was a Communist-front member."

The union of gayness and progressive, radically democratic political conviction is a topic that cries to be brought to light. So many names spring to mind: Walt Whitman, Magnus Hirschfeld, Edward Carpenter, Pier Paolo Pasolini, Thomas Mann's eldest son, Klaus Mann. He, like Matthiessen, was a socialist, had participated in the broad-based antifascist front during the war, was hounded afterwards and of course summoned before the House Committee on Un-American Activities. Weighted down with the fearful presentiment that the Cold War would inevitably lead to new world conflagration, Klaus Mann committed suicide on May 22, 1949, ten months before Matthiessen. In his book *Outsiders*, Hans Mayer comments: "... Klaus Mann's end in Cannes in the year 1949, which had been preceded by an attempted suicide, was a political death. Klaus Mann died in and of the cold war." The same can be said for Matthiessen, as the suicide note left behind in the hotel room makes clear. The last paragraph reads: "How much the state of the world has to do with my state of mind I do not know. But as a Christian and a socialist believing in international peace, I find myself terribly oppressed by the present tension."

Yet it is precisely this political integument to Matthiessen's death that is denied nowadays. In *F.O. Matthiessen: Christian Socialist as Critic*, the newest work to appear dealing with Matthiessen's critical opus, Frederick Stern quotes Barrows Dunham, "When Professor Matthiessen died, the cold war made its first martyr among scholars," only to contradict him: "That is too didactic and simple and stark, and written out of the passions of the cold war era..." (p. 29) Is it? Is it too didactic, or is it simply true?

Another writer who writes at length of Matthiessen's suicide, using it as a starting point for a *roman a clef* published five years afterwards, is May Sarton. Her novel *Faithful Are the Wounds* depicts quite realistically the increasing tension, frustration, and isolation of a committed humanist and leftist in a period of depoliticization in American public life. Only that public context orients this private act of despair.

In the twenty-year period from 1929 to 1950, Matthiessen produced full-length studies of Sarah Orne Jewett, a Maine writer of local color from the last century, T.S. Eliot, Henry James, Theodore Dreiser, and in his massive work, *American Renaissance*, books of several hundred pages each on Emerson and Thoreau, Hawthorne, Melville and Walt Whitman. The literary biography of Dreiser and an anthology of American poetry for the Oxford University Press were published posthumously. It is *American Renaissance*, subtitled *Art and Expression in the Age of Emerson and Whitman*, which alone, even if the other works had not been written, would secure Mat-



thiessen a permanent place in American literary criticism. At first it was to be called *Man in the Open Air*, then *From Emerson to Whitman*, or *Literature for Democracy* or *The Great Americans*, all of these titles pointing, each in its own way, to the central concern at work here: the repossession of a progressive and democratic literature and literary culture from America's past. The intent is that it revivify the present. Matthiessen writes:

Emerson, Hawthorne, Thoreau, Whitman and Melville all wrote literature for democracy in a double sense. They felt that it was incumbent upon their generation to give fulfillment to the potentialities freed by the Revolution, to provide a culture commensurate with America's political opportunity. Their tones were sometimes optimistic, sometimes blatantly, even dangerously expansive, sometimes disillusioned, even despairing, but what emerges from the total pattern of their achievement—if we will make the effort to repossess it—is literature for our democracy.

What is taken into view is the progressive impetus of an earlier stage of American culture that comes to dramatic manifestation in the half-decade from 1850-55 that saw the appearance of *Representative Men* (1850), *The Scarlet Letter* (1850), *The House of the Seven Gables* (1851), *Moby-Dick* (1851), *Pierre* (1852), *Walden* (1854) and *Leaves of Grass* (1855). It is not just these works that are to be explicated as texts, it is the workings of a political and literary culture that can strengthen the present. For this point of view, Matthiessen was attacked. In the heyday of formalist New Criticism, itself a way of going about the study of literature that could only serve the interests of depoliticizing public culture, any wider interests in the interrelation of the work to society and times and the most fundamental provisions of the history of ideas are all to be expunged. Here, there is only the "art work" per se. One can read, again and again, attacks from this provenance in reviews of Matthiessen's works. In a book published much later, *The Rediscovery of American Literature: Premises of Critical Taste, 1900-1940*, Richard Ruland chides: "Matthiessen the Christian-Socialist could never bring himself to recognize the autonomy of art and leave it at that." Ruland then goes on to lament how Matthiessen ruins his perfectly good New Criticism by showing interest in larger social issues! This is in 1967, mind you.

In the land of the free, Matthiessen is attacked by the Right for his progressive political beliefs, receives threatening letters, is subpoenaed by the HUAC and comes to be more and more isolated at the hands of the Harvard administration. He is attacked by the literary establishment as well, for writing literary criticism that does not make literature over into an autonomous fetish, isolated, artistic, politically inert,

an esoteric idol for the academic highpriests of literary culture. The American "Left" dissociates itself from him in its own assiduous attempt to wash itself clean of any purported Stalinism. Stern reproduces a chilling letter to Matthiessen from Irving Howe claiming that the primary task of the day for every socialist is the "total rejection of the Stalin dictatorship, its satellites and its supporters"; Howe bitterly rebukes Matthiessen as a Communist Party stooge, for having supported Wallace, the Progressive Party candidate, in the presidential campaign of 1948.

In all this, Matthiessen does not waver from his fundamental principles. In *From the Heart of Europe*, a telling philosophical and political summary of his viewpoint in the form of a confessional travelogue that appeared in 1948, he writes:

What gives me the central drive to my desire to find a political position to correspond to my philosophy is that, unlike most Christian Socialists, I accept the Russian Revolution as the most progressive event of our century, the necessary successor to the French Revolution and the American Revolution and England's seventeenth-century Civil War... In the early nineteenth century plenty of turncoat liberals rejoined the reactionaries in deploring that the French Revolution had ever happened. But writers like Hazlitt and Michelet held fast to the fact that unless one accepted the Revolution, that is to say, the reasons why it had become necessary and the goals it had aimed at, one could not begin to understand the meaning of modern history. For the core of that meaning lay in a fundamental change in conception: from man as subject to man as citizen. The comparable acceptance required by twentieth-century history is to recognize that, owing to the vast developments in industrialization, political revolution now can and must be completed by an economic revolution. It must be so completed because we have now learned that otherwise the immense concentration of wealth in a few hands makes for a renewed form of tyranny. This is the truth we grasped through the theory and practice of Lenin. It would be the worst folly to lose sight of it, no matter what aberrations from or distortions of it have occurred in the special circumstances of current Russia.

With the appearance of *From the Heart of Europe*, Matthiessen's enemies multiplied. When the Dreiser book appeared a year after Matthiessen's death, it was often spurned—on two accounts: Dreiser was not a stylist of any formal, great, and artistic dimension, and Matthiessen was only pretending to be interested in him as a writer because Dreiser had turned Communist. This was the climate of the America of those days.

Matthiessen's gayness, as far as I can see, never entered the public domain. It is not a subject of Professor Stern's book, and receives only passing mention in the introductory chapter when he calls Matthiessen "the Yale and Harvard man, the troubled homosexual." I can nowhere find documentation that suggests Matthiessen was a troubled homosexual, unless one assumes all homosexuals must a priori be troubled. Professor Stern, apparently, can think of nothing more informative to say.

Matthiessen met the painter Russell Cheney on the ship taking him to England after his graduation from Yale. Matthiessen was twenty-two, Cheney, Yale Class of 1904, was twenty years older. They remained lovers, sharing a cottage in Kittery Point and, later, an apartment in Boston's Louisburg Square, till Cheney died in 1945. Their correspondence, published in 1978 as *Rat and the Devil: Journal Letters of F.O. Matthiessen and Russell Cheney*, is one of the warmest, liveliest, most intelligent documentations of a life-long friendship and love that I have ever come across. Matthiessen accepted his gayness early on. The relationship with Cheney provided the emotional nurture of his life. It was a friendship their friends and Matthiessen's students who were invited up to Kittery Point were well aware of. There was never any dissembling. Yet Matthiessen could be reticent. The topic of homosexuality was apparently never mentioned before classes at Harvard, or, when that was inevitable, as in the case of Walt Whitman, it was quickly glossed over. So too in Matthiessen's books. Both literary biographies, on Sarah Orne Jewett and Theodore Dreiser, his first and last

# Inquisitor

Continued from Book Review page 3

however, he turned on the new Republican administration, leading to his censure by the Senate in 1954. A broken man now that he was no longer commanding the headlines, he drank himself to death in a few years.

A number of books have been written about McCarthy in the past generation, but most have been partisan accounts composed before the events could be viewed in some historical perspective: the best known of these, written by Richard Rovere not long after the fact, is a work by one of his bitter enemies, reflecting the Cold War liberal assumptions of the late 1950s. Roy Cohn's account, ghostwritten a decade later, is an apologia by his chief aide, whose highhandedness with the Army to obtain special treatment for David Schine helped bring the Senator down.

Finally, two books have recently been published that attempt to analyze McCarthy in a manner more detached from the polarized reactions of hysterical opposition and fanatical support that characterized his controversial career. Both are written by men from Wisconsin, who in fact acknowledge each other's assistance. While both books make unique contributions to the subject, each contains its flaws. But much of the problem just seems to lie in the fact that we are still not detached enough, at a time when some of his supporters have wrested their way back into power.

*The Life and Times of Joe McCarthy* is a monumental work, consisting of 675 pages of text and 120 pages of notes and bibliography. It is the first scholarly, full-length biography of the man to appear. Author Thomas G. Reeves is a professor of history at the University of Wisconsin-Parkside and has spent the better part of a decade preparing this book.

The story is presented here with such a wealth of detail that it threatens to overwhelm the reader. Although McCarthy was a household word in my childhood, it was only later that I learned about his scandalously crude and unprincipled behavior. Even after being inured to political dirty tricks by Watergate, it was still a stunning experience to reacquaint myself with the Senator's singular rascality: he first won election to a rural Wisconsin court bench by misrepresenting the incumbent's age as 73 instead of 66, and he won election to the Senate by falsely claiming to be a war hero. (McCarthy was a member of the famous postwar congressional class of 1946, which also included Richard Nixon and John F. Kennedy.)

The cynicism and amorality of his methods are laid bare. He was surprised by the uproar after Wheeling, and when two reporters confronted him privately to demand the list of 205 names, he replied, "Look, you guys, that was just a political speech to a bunch of Republicans. Don't take it seriously." His public performances were frequently exercises in the grossest abusiveness: "Senator Halfbright" (Fulbright), "the Acheson College of Cowardly Communist Containment," and his ridiculing of the 1952 Democratic presidential candidate with the repeated phony slip of the tongue, "Alger—I mean Adlai (referring to Alger Hiss, whose conviction had established Nixon's career as a Red-baiter several years before.)

Beneath his verbal violence often lurked a physical threat. "If you'll give me a slippery elm club and put me aboard Adlai Stevenson's campaign train," he said in a 1952 speech, "I could use it on some of his advisors and I might be able to make a good American out of him." He sometimes suggested boycotts of the "camp-following, mocking-bird, bleeding-heart, Left-wing" papers that opposed him and would smear them with epithets like "Washington Daily Worker" (the *Post*) and "Milwaukee Daily Worker (the *Journal*), singling out their reporters for public abuse as they were covering his speeches. At times his homophobia was equally rabid.

As his "just a political speech" remark suggests, McCarthy was on one level playing with his sensational and almost invariably false revelations. For him it was a game; only later did he begin to hate back. In public he put on a performance that was at once outraged and outrageous, but usually he did not carry grudges into his private life. Exuding the backslapping air of a socializer who loved to gamble and drink, he could not understand why people whose careers he had ruined and reporters whom he had publicly ridiculed would be hostile to his friendly advances.

The greatest strength of this book is in its depiction of Joe McCarthy as a real and complex human being, instead of the monster so often portrayed by his enemies—or the patriot worshipped by his supporters. years later his friends would fondly recall his personal warmth and generosity. Unlike previous biographies, Reeves to his credit has interviewed partisans on both sides. In his conclusion he states,

it seems clear that McCarthy's life was profoundly tragic. His native intelligence and his formidable energy were largely squandered. He brought far more pain into the world than any man should. He was above all a reckless adventurer, an improviser, a bluffer.

As no competent history of this sorry period can fail to acknowledge, the Cold War domestic security apparatus had already been established with President Truman's loyalty boards in 1947. Yet Reeves seems oblivious to the fundamental irony that McCarthy's apostasy (like Nixon's during Watergate) was that he extended the tactics used against the Left to the representatives of the political Center. Missing too, save for the briefest mention in closing, is a discussion of the continuing effects that he has had upon both our foreign policy and domestic life.

If *The Life and Times of Joe McCarthy* is an account of what happened, *Joe McCarthy and the Press* attempts to ascertain why. Edwin Bayley, now Dean of the Graduate School of Journalism at the University of California, Berkeley, served as a political reporter for the *Milwaukee Journal* from 1946 to 1959. He was once introduced by McCarthy at a Wisconsin rally with the words, "Stand up, Ed, and let people see what a Communist looks like"—and after attacking a reporter, he would usually walk up to him at the end of the speech, slap his back and ask, "How'd I do tonight?" On another occasion he had to flee 50 angry members of a crowd that Joe had worked up into a frenzy. After his censure McCarthy was snubbed by both his fellow senators and the White House, and by a press that would no longer trumpet his allegations, even in his home state. Embittered and desperate, he lost control of his drinking. By April, 1957, his physical appearance had so deteriorated that Bayley's editor assigned him to research his obituary. A month later he was dead.

The author also came from the same era as McCarthy, Appleton, and as a child was briefly acquainted with him. He describes a little of the background, including the newspaper editor who served as mentor to the future senator and got him interested in politics. McCarthy subsequently honed the headline-grabbing tactics that were to make him notorious, in a 1949 Senate inquiry into accusations, later proven false, that Nazi soldiers being tried for the murder of surrendering American troops at Malmédy, Belgium, during the Battle of the Bulge had been tortured. His exploitation of the Malmédy controversy helped to secure his base with the rural German-American farmers of Wisconsin, as well as with the remnants of the pre-war isolationist movement represented by the *Chicago Tribune*, his staunch ally throughout his Senate career.

This is the first book to analyze how the press covered McCarthy, and how he used the press. Bayley undertook an extensive survey of newspapers from around the country including major national and regional dailies, plus smaller papers, to get an idea of the patterns of coverage. He read 130 papers covering the crucial first month after Wheeling, which comprised over a third of the nationwide newspaper circulation at the time. For other pivotal periods of McCarthy's career the author checked smaller samples. He took inventory of the news stories about McCarthy in each issue, their placement, headlines and length, and of syndicated columns, editorials and cartoons. He interviewed almost 50 reporters who had covered McCarthy. In addition, this book examines the performance of the wire services, relations with the "Left wing" press, coverage of his 1952 reelection campaign, and the increasing influence of television during this five-year period.

"If the press," Bayley states, "created McCarthy, it did it in the beginning, during the month that followed the historic speech in Wheeling."

What the press did that month [February-March, 1950] was important because it created first impressions—impressions that lasted years, perhaps still last, in some minds. If the press had conspired somehow to ignore McCarthy's charges about Communists in government, this is when it would have had to be done. If the press, through superbly accurate and interpretive reporting, keen news judgements, and brilliant headlines, had been able to show up McCarthy for the fraud that he was, this is when it would have to be done. If the press failed to do these things, this is when it failed.

These years coincide with the dramatic growth of television. Between 1950 and 1954 the number of sets grew ten-fold. According to the author, the networks at first "were already conditioned to be terrified of 'Communist' charges, and it was a simple matter for McCarthy to bully them into giving him free time on almost any pretext. Eventually the networks developed enough confidence to stand up to McCarthy's demands." The transition marked television's

coming into its own as a medium. It had been previously debated whether something that had happened on television was news; after Edward Murrow's famous "See It Now" documentary on McCarthy there was no more doubt. Following Murrow's measured indictment, the televising of the Army-McCarthy hearings finally exposed to millions a damning portrait of his boorishness and cruelty.

Edwin Bayley has written a compelling book, more limited in scope than Reeve's biography, but in some ways more successful in accomplishing its goal. He effectively demolishes the belief that has become common knowledge, that the press was "supine" to McCarthy's onslaughts. The only thing that seems to be missing in this book is the perspective of journalists who were among McCarthy's supporters.

In a speech over a year ago in Appleton, Bayley contended that the net result of McCarthyism was that "he immunized us against McCarthyism." Certainly no demagogue since has been able to stifle dissent and enforce Cold War conformity upon us again: Nixon and Agnew enjoyed limited success; President Reagan's blaming the Russians as the source of all evil and the anti-nuclear movement as a tool of the KGB have met with growing resistance. But the potential for a witchhunt remains, at a time of incipient economic collapse. Gays, along with other minorities, are prime scapegoats, given the Right's hammering away at "social issues." Anita Bryant and John Briggs (the latter a politician most clearly reminiscent of Joe McCarthy) attempted to use us and ultimately failed. Jerry Falwell has shown some signs of learning from mistakes and may yet succeed.

For us, one salient feature of those years was the singling out of homosexuality as a crime equal to communism. Both books touch on the subject, however tangentially. Reeves quotes McCarthy thundering early in his Red-hunting career about "those Communists and queers who have sold 400 million Asiatic people into atheistic slavery and have the American people in a hypnotic trance, headed blindly toward the same precipice." In the absence of finding real Communists, dismissing homosexuals from government employment was a suitable substitute.

Early in his presidency when he was still trying to appease McCarthy, Eisenhower issued an order that all present and future Executive Branch employees must be subjected to a broad character scrutiny, and abolishing the distinction between loyalty and security. States Reeves: "Henceforth many people could be fired for personal traits, such as alcoholism, homosexuality, or 'infamous' conduct, that did not involve loyalty, and the public could be led to think that large numbers of subversives had been caught and dismissed." Sure enough, when half a year later the White House announced that nearly 1500 employees had been dismissed under the new administration, Joe went on "Meet the Press" and, without any evidence, claimed that 90 percent of them had been let go for "a combination of Communist activities and perversion."

Inevitably, someone who so flamboyantly exploited homosexuality would himself be accused of being homosexual. Reeves justly excoriates those of the Senator's critics who attempted to lump every sin imaginable upon him, and their homophobia no less than his was a function of that bigoted age. But the author nevertheless abruptly dismisses the rumors of McCarthy's homosexuality early in the book — failing even to mention that the feisty Hank Greenspun of the Las Vegas *Sun* published affidavits from a number of men who claimed to have had sex with him. Much of the problem seems to be Reeves' own homophobia: although there are nearly twenty references to the subject in the body of the book, it is not listed in the index. And in the closing it is stated, "He [McCarthy] was not the amoral, cynical, thieving, homosexual monster his critics described."

Two years ago Representative Robert Bauman of Maryland, a leading New Right congressman and opponent of gay rights, had his political career destroyed when he was arrested for soliciting a male prostitute. This double-think is inevitable to all authoritarian systems that insist upon seeking homosexuals as "other," divorced from "normal" people. It is the Achilles heel of the "Moral Majority," something that gay moderates, their liberal supporters and leftists alike have been too timid to face because of its implications: we are, literally, *everywhere*, in every family and organization.

The point here is not to debate whether or not McCarthy was homosexual — that question is really irrelevant. It is, instead, that a demagogue who so malevolently used this issue, among others, should be stung by its backlash at a time that tolerated no deviation from sexual "normality." After reading these two books about McCarthy, I am convinced of the need for a book analyzing that dark age from a gay perspective.

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All These Lesbians

Continued from Book Review page 1  
short-story like account of a relationship between a bar woman and a political woman.

Will lesbians from other communities recognize their experiences in *The Mirror Dance*? I showed a few chapters from the book to lesbian friends who had lived in various communities, to see what they could relate to and what they found missing.

A woman who had lived in the college town of Burlington, Vermont, throughout the '70s told me, "I could identify women in Burlington who fit the descriptions in the book, so much so that I found myself giving them Burlington names. These were the women who were very "in," alike in politics and ethnic background. I think women who don't recognize the community will be those who didn't fit in—especially if they were poor, fat, women of color, or Jewish. They will have a hard time identifying with the book because it puts out the values of the community as if they were all great." She was particularly incensed that Krieger considered gossip to be a positive force. In her experience, gossip was often used to trash women who fell out with the community.

A woman who lived in Champaign-Urbana during the '70s was much more enthusiastic about the chapters she saw. "I heard myself and other politicals from C-U on every page. She captures so many of my own observations, pulling together different experiences I have had but not discussed with anyone. Reading the sections helped me to evaluate the other two communities I lived in, Seattle and Denver. In Seattle, everyone knows all about you but no one is close enough to care. In Denver, women really do care. Reading *The Mirror Dance* allowed me to realize that lesbian communities are not all the same."

I particularly wondered how a woman who had spent the '70s in a large city lesbian community would like this book. Judith Stein, who has been in Boston since the early '70s, told me, "I did not find the community particularly like my memory of the period in Boston in the lesbian community. A good part of that is because this is about a small town, not a city. The women had nothing new to say to me; the community had few innovative or interesting solutions to problems within it."

Speaking for myself, having spent the '70s in the Midwestern college town of Bloomington, Indiana, I was very excited by *The Mirror Dance*. I found much in the book that replicated my experience, and many recognizable personalities and occurrences. The theory on the social purpose of gossip was especially relevant to my experience. Now that I live in Boston where gossip plays a much smaller role, it is even clearer how important a function long hours of talk serve in a small community with few lesbian social activities.

However, I was disturbed by the almost complete lack of discussion of political issues and disputes in the town. The only event described is a conflict over whether male children would be allowed to attend a lesbian Thanksgiving dinner. The dispute is solved by three hours of discussion among four women. I found it very hard to believe that the major lesbian political conflicts of the 1970s had so little impact on this community. Krieger's lack of interest in, or total ignorance of, political differences creates a glaring void in this book, as far as my being able to relate to it is concerned.

Even more disturbing, however, is the homogeneity of the community Krieger presents. She describes the community as 60 white, middle-class women between the ages of 18 and 51. In presenting her results, Krieger rarely gives any more specific data about a respondent than her fictitious name. The result is a very disappointing and frustrating experience for readers to whom class subtleties, age, ethnic background and physical differences are of primary importance in weighing a speaker's words. To identify someone only as "white and middle-class" is virtually to deny her an identity. All of the women who read chapters from the book for me were infuriated by this practice.

Furthermore, I believe that Krieger should have realized that if the community she saw was solely white and middle-class, then there probably were lesbians in the area who were alienated from the community because they did not fit this standard. Not only women of color and poor women, but disabled women and others who may not have fit into the community's self-image would have been worth seeking out. Were they rejected by the community, or did they select themselves out? How did they view this supposedly tolerant and open "lesbian" community? While sociologists may want to examine a "typical" community member, this practice is quite at odds with a feminist analysis. Furthermore, Krieger's own classist bias, which is particularly apparent in her references to the bar women, plus a few racist expressions which appear in the book, suggest that she could not see past some of her own biases in selecting interviewees and material to include.

Krieger's style in presenting her data is very unusual. Here is a typical paragraph:

She used to have a harder time, said Ellen. Before, when she was lovers with Andy, Andy had a real successful party behavior, and when Andy would get going it would be hard for her. She, Ellen, would feel some competition, like when Andy would make jokes or butt into a conversation and say something smarter than she would. Andy didn't see it as competing, but she did, so she'd fall asleep. She got a little reputation for that." (p. 62)

The bizarre style is caused by Krieger's decision to let the community members present themselves in their own words. In an essay, "Fiction and Social Science," which serves as the appendix to the book, Krieger explains the dilemma that a sociologist faces in presenting her data, having to choose between the extremes of pure fiction versus pure scientific terminology. After much consideration, Krieger decided to head in the direction of fiction by presenting what she saw as pure, unfiltered data: "... I paraphrased my data even more closely and used my interview notes as the only source for writing up my account ... I therefore became almost absent as a narrator ... My desire was to have the voices and language of the women I had interviewed provide their own systematic self-reflection, to have them suggest, in their own terms, the form of a pattern that might explain ... the community. I would orchestrate these women's voices, with all the care for a faithful grasp of their situation that I could manage, but my rule was that I should do little more." (p. 191) Krieger also felt that by doing this no one view of the community, including her own, could dominate the account. "It would have a primary commitment to making plain a pattern of detail in which everything was important." (p. 188)

In choosing to try to give an unmediated presentation of data, and to give equal influence to all voices, Krieger certainly must be congratulated on feminist terms. Although she does not attempt to present her method in a feminist context, these democratic, non-hierarchical values felt very familiar to me and I was fascinated to see them applied in this academic study.

However, the style also causes many problems and raised many objections. All of the women who read sections of *The Mirror Dance* for me complained that the writing was very confusing and hard to follow, particularly because quotation marks are not used and speakers change abruptly, sometimes within the same sentence. All were distrustful of Krieger because it is never clear when she is paraphrasing a speaker, or when she is giving her own observations or opinions. The constant use of the phrases "she felt" or "her feeling was" is particularly annoying—presumably, Krieger might report on what someone "said" or "stated," but how did she know what was "felt"? The style also causes the women interviewed to seem faceless and indistinguishable, which compounds the problem mentioned earlier of Krieger's omission of specific identifying traits. The decisions as to what information to include or exclude, and what words to use in giving statements strength or weakness, were entirely Krieger's. While her goal may have been to let the women speak for themselves, this style seems to result in far too much power for the writer. Were this a work of fiction, there would be no claim that everything quoted is accurate or true. Were this a more typical social science study in which the researcher gives her/his views of what is observed, it would be explicitly clear what the writer's opinions are. But *The Mirror Dance* tries to carve a new path in presenting material. I believe some readers will totally reject it, while others, including myself, may find the book fascinating and useful while realizing that it is of questionable accuracy: I trust that Krieger reported her notes correctly; it is the filtration process that I doubt.

Although this review has expressed many qualms about the book, I recommend *The Mirror Dance* most highly. I think it is the most significant and unique book about contemporary lesbian feminism that I have seen for a long time. I believe that it will stimulate a good deal of much-needed self-searching by the members of "the community" everywhere. I don't think lesbians have devoted enough effort to looking at their communities to discover their abstract values and structures. In the past, it has perhaps been more compelling to argue about whether men should be allowed into women's concerts than to examine one's own motivations for gossip or the community's standards for conformity. Just as lesbian sex practices are under scrutiny these days, my hope is that *The Mirror Dance* will encourage women to examine other assumptions of our community. Even the faults of the book present an important question: how can we look at our own communities in a manner compatible with our feminist ideals? How can we get past our own biases? How much will we allow ourselves to see?

# A Scholar

Continued from Book Review page 4

books, stop short before any erotic idiosyncrasy. Sarah Orne Jewett's obsession with her father (she never married, entertaining many close friendships with other women) is never inquired of for the closer understanding of her personality it might provide. So too with Dreiser, his Don Juanism, his flat portrayal of women in his novels, his ardent friendship with another young man: all is passed over.

Matthiessen was at once open and closed. He hid nothing from his male and female intimates, and yet must have conceived of eros as an intensely private phenomenon, in his own life and in the lives of those whose literary biographies he wrote. This was not the stuff of ideas that move society. Not yet, at any rate. The topic of sexual liberation as a political stance made its way into public consciousness somewhat later.

Professor Stern's book is more concerned with the literary critic than the man. It is subtitled "Christian

Socialist as Critic," and yet we learn precious little from it about socialism in America. Matthiessen, from the vantage point of the 30s and 40s, thought Marxism controverted Christianity, and so referred to himself as a socialist rather than a Marxist, hence the Christian Socialist. Yet questions of a political and ideological nature rarely concern Professor Stern. He writes in the introductory biographical chapter that his sympathies were once on the left, but he now seems bleached academic more than anything. To what end? Professor Stern is far more interested in definitions of tragedy—a central concern in Matthiessen's view of the world—a concern which Stern leaves curiously hanging. Despite everything, this book can be a profitable introduction to the work of one of the most energetic and productive, wide-ranging, politically progressive American critics of our century. Recovering F.O. Matthiessen is well worth the effort.

Recommended further reading:

*Rat and the Devil: Journal Letters of F.O. Matthiessen and Russell Cheney*, ed. Louis Hyde (Hamden, CT: Archon Books 1978). [A selection of Matthiessen's and Cheney's lively and loving letters to each other together with helpful notes by Louis Hyde.]

F.O. Matthiessen, *Russell Cheney, 1881-1945: A Record of His Work* (New York: Oxford, 1947). [Matthiessen's offering of love to Russell Cheney after he died; a discussion of Cheney's work, with plates.]

May Sarton, *Faithful Are the Wounds* (New York: Rinehart, 1955). [Moving novel based on Matthiessen's life and death that also details the political background.]

F.O. Matthiessen, *1902-1950: A Collective Portrait*, edited by Paul M. Sweezy and Leo Huberman (New York, Henry Schuman, 1950). [The best possible introduction to Matthiessen. This tribute to him after his death by colleagues and former students first appeared as a special issue of the *Monthly Review*.]

# Obscurity

Continued from Book Review page 3

repelled readers. For in many ways her books scoff at conventions. Her language is often opaque and recondite, and does not reflect the vernacular; likewise, her dialogue is not that of spoken language; it is much too rich and dense. And most importantly, her point of view does not reflect that of the so-called common man. In this way, she stands outside her generation. The characters she writes about remain essentially European in outlook though they are American in origin. She writes knowingly and convincingly of exile—cultural, historical, sexual—and succeeds in distilling an art that is uniquely her own.

All in all, I can think of no writer less appealing to an American public steeped in Hemingway and Steinbeck than Djuna Barnes. However, *Nightwood* has enjoyed an enduring and modest success. More readers than not will stumble over its elegant prose and falter at its obscure allusions. They will be intimidated by its doomed view of life. For love, as we come to know it in the book, is a daimon which possesses and undoes each of its victims.

In this way Djuna Barnes' art imitated her life. Ultimately, what little we come to know of Djuna Barnes we come to through her books. That is why Andrew Field's account of Djuna Barnes is deceptive

and incomplete. He has taken an innovative approach to his subject by interspersing chronology and literary analysis, to fill in the gaps. By necessity, his book is the record of a writer who eschewed public disclosures. Simply put, there is not much to tell of Djuna Barnes once she moves back to the United States. It was as if she disengaged herself from the process of life as she reached middle age. For these reasons alone she will remain eternally young and vibrant in our memories, a bon vivant of the twenties and thirties.

However, Andrew Field does contemporary literature a great service by drawing attention to this enigmatic writer. He establishes Barnes as one of the great writers of the twentieth century, though this is, of course, a conditional evaluation: if her work is great, it is great in the tradition of other notable eccentrics—Ronald Firbank or Baron Corvo to name two. Naturally, Field's biography is lavished with literary anecdotes and the kind of gossip that reveals the darker side of literary Paris. The author tries hard to breathe life into his subject, but it seems there was little vitality left in the octogenarian Djuna. At her best she was vituperative and incommunicative. She says to Mr. Field that he has come too late to write a book about her.

In the end, Djuna Barnes remains as mysterious as ever. Perhaps that is the way she wanted it.

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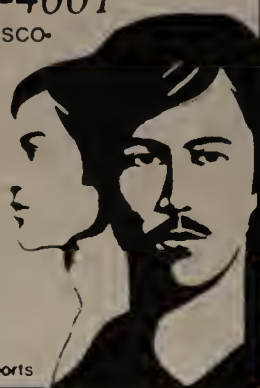
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# Our Common Bond: Gay Men in East Germany

By Michael Ross

There were long lines at the foreigners' section of the Staatsbank the day I arrived in Leipzig, mostly Yugoslavs and Poles, there as I was to exchange the amount of money required for stays in the German Democratic Republic. After an hour and a half, the necessary transactions were completed so that I could continue on to register with the Volkspolizei several blocks away. Anticipating another long wait, I made a quick stop along the way at one of the many public urinals. As I walked down the sooty steps, I noticed drops of blood, partially covered with the ubiquitous coal grime of Leipzig.

It takes several minutes for one's eyes to adjust to the darkness of these places and it was only near the end of my hasty visit that I realized there were several other men at the other end of the room, watching me with what appeared to be timid interest, not really turning their heads entirely in my direction. It was some days later, during my meeting with Ernst, that these quick impressions were clarified.

Ernst, at 45, is by East German standards an enormously successful person: a professor at a prestigious university, the author of several books, the owner of an auto (albeit an East German Trabant, jokingly referred to as "*carton de blamage*"), and the occupier of a private home with four rooms and a small garden. I was at first overwhelmed by the bulk of his office, with its massive wooden and glass bookcases crammed to overflowing with multiple layers of neatly stacked books, classical records and papers and with its walls totally filled with icons, modern oil paintings, classical miniatures, and Middle Eastern tapestries. Considering that we had heard of one another in a rather third-hand fashion, I was surprised at the warmth and energy with which he received me and my request for information on gay life in East Germany.

"It is better, perhaps," he said after our introductions, "that we discuss this matter in English. Someone may overhear us." This was followed by a wry smile and an immediate launch into a rather academic history of the German gay movement of the 20th century, complete with printing-press perfect bound copies of the gay periodicals *Der Eigene* from 1906 and *Die Freundschaft* from 1926, which magically appeared at the appropriate moments from among the thousands of books all about.

It was lunch time before we reached the 1960s. Ernst left momentarily and returned with a tray of bread, assorted wurst, apples, and cherry juice. He continued as he sat down with a discussion of the Czech psychiatrist Dr. Kurt Freund who, with the publication of his book *Die Homosexualität beim Mann*, was instrumental in causing changes in official policy throughout Eastern Europe. Homosexuality between consenting adults became legal in East Germany in July 1968, approximately one year before the enactment of similar changes in West Germany.

Having completed his orderly presentation, Ernst's mood suddenly became lighthearted. He produced from behind several stacks of books a red folder which he placed in front of me and motioned with his hand that I should open. "My gay collection," he said as I examined the assortment of periodicals within, which had been sent one page at a time inside letters from American and Dutch friends. Included were 1982 issues of *The Advocate*, *Tommy's Con-*

*nection*, *GCN* and a neatly clipped copy of Hugh Murray's and Abe Rybeck's article on East Germany and Poland from the June 5, 1982 issue of *GCN*.

As I thumbed through the papers, he said abruptly, "In my land, gay life exists in the public toilets. This is our common bond. We have no periodicals or organizations to unite us." He stopped and looked at me with an uncomfortable and amused expression, but continued with a description of other meeting places: the public steam baths found in most towns, certain nude beaches and parks in summer, as well as "official" gay restaurants and cafes in larger cities, such as the Thuringer Hof in Leipzig. "But it is only the toilets that are really ours. Late at night, you can be almost certain that anyone inside is a gay man." He smiled again. "I will show you one or two of the most notorious ones later on."

Thinking back on my first days in Leipzig, I described to Ernst my observations, making a passing reference to the blood I had seen on the steps going down to the urinals. This brought an immediate response: "Actually, it is not uncommon for groups of teenagers to come to these places and cause

***"In my land, gay life exists in the public toilets. This is our common bond. We have no periodicals or organizations to unite us."***

trouble. Some people are beaten and others robbed. It is a way for them to feel powerful. They know that gay people are afraid to go to the police."

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I asked several questions about other problems gay people encounter in East Germany. Ernst gave detailed descriptions of the depression, loneliness and alcoholism that is common because of extreme isolation and ostracism. "You know the cafes and restaurants frequented by gays, as well as the toilets, are often closed or otherwise made unavailable to us if our existence there is too visible. We are, over the course of a year, constantly forced to disperse and regroup."

And what about housing, was it possible in a country with a severe housing shortage and a family orientation, for two men or two women to get a living space together? "It is possible, and I do know of several cases," Ernst handed me a black and white

***"The official stance, as you call it, is much more supportive than you might think."***

photo of two men sitting together on a couch "But it is quite difficult, as most single people are forced to live with their parents, or at most are given one room of their own in another family's apartment. Yes, for lovers it's quite difficult."

There was a loud knock at the door. A man poked his head in and said hello. Ernst waited half a minute and then leaned very close to me. "That was Werner, he's gay too. He used to be a high school teacher, but he became lovers with

one of his 17-year-old students, and was found out. He didn't have to go to prison, that only happens on the second offense. But he can no longer teach, which is perhaps worse, and now he is forced to be a waiter. If he is caught again, he'll be sentenced to one and a half to three years. But I'm sure that won't happen."

Other than the fact that homosexuality is legal for adults, was there any official or unofficial governmental stance on homosexuality? Ernst seemed amused by my question. "You must first understand that here nothing happens or is printed without some sort of governmental approval or knowledge. In this way, the official stance, as you call it, is much more supportive than you might imagine." Ernst fished out a number of magazines, books and clippings. Representative were: the "homosexual" entry from a 1982 *Jugendlexikon* and alphabetized reference books on sexuality for teenagers; a chapter on homosexuality from a book by the well-known East German sex therapist Dr. Siegfried Schnabl; and a 1978 feature article from the popular magazine *Deine Gesundheit* entitled "Homosexualität: Ein Sündenfall?" by the magazine's chief

editor and a professor of gynecology at Humboldt University in Berlin.

The content of each of these was essentially the same: East German research indicates that a hormonal imbalance in pregnant women produces homosexual offspring. Homosexuality is therefore not a matter of choice nor due to the influence of other homosexuals on children. Homosexuals differ from the population at large only in their sexual preference and should be accepted and allowed to live and work as freely as other people. Statistics were given indicating that three to four percent of the population is homosexual. Several articles also made reference to the history of the persecution of gay people.

Ernst handed me another article. "Here's something interesting. It's one of last summer's issues of *Neues Leben*, the youth magazine. It has the first reference I have ever seen to gang attacks on gay people. It tells about a gay man who was robbed and beaten along with several other men in Friedrichshain Park in Berlin, and who was brave enough to go to the police afterwards. His attackers, an 18-year-old and two 19-year-olds, were sentenced to two years each in jail.

"But you must also understand that too few people see any of these books and magazines for them to have any real impact. The government is too occupied with

protecting the family to pay more than lip service to the problems of gay people."

I asked Ernst about the existence of a gay men's group that I had heard of in Berlin. "As far as I know, that met just one time. The only regular group I know of is here in Leipzig. It meets every other Friday under the protection of the Lutheran church and was organized by a group of theology students from Karl Marx Universi-

ty. That's funny, isn't it, theology students at Karl Marx University? But it's true. There are perhaps 70 people that attend. A topic concerning gays is presented by one person and a group discussion follows. As long as the group remains apolitical it will probably have no problems. The Lutheran Church is perhaps the most progressive force for gay people in East Germany. Several church periodicals, including the March, 1983 issue for the district of

you know the USSR is the only Eastern European country where homosexuality is still illegal."

We arrived at a small park. "Here it is," he said, tucking in his shirt and running his hand through his hair. It was eerie, dark and quiet. The little building seemed empty. There was an overpowering stench of stale urine as we walked in the door. Shoulder to shoulder on all four sides of the tiny 12-by-12 room were perhaps 20 or 30 men, all standing against

***"The government is too occupied with protecting the family to pay more than lip service to the problems of gay people."***

Magdeburg, have had favorable articles on gay priests and gay Christians."

It was quite late now and I needed to return to my friend's apartment before the main doors were locked for the night. Ernst offered to drive me and to show me on the way one of the public urinals he had described. We put our coats on and walked out to his little Trabant.

"It rarely starts at first," he said, turning the key in the ignition. Nothing happened. He patiently pulled out two rubber gloves and a box of tools from the back seat. After half an hour of coaxing, the engine started up.

Ernst pulled over and parked the car on a very dark street. He took everything except his identification cards out of his pocket and put them on the dashboard. "I never go to the toilets with anything valuable. And I always park several blocks away."

He was full of gossip as we walked down the dark streets with the

the wall in urinating positions. As soon as it was clear that Ernst and I were "safe," people silently moved about the almost totally dark room. The crowd, the nervous energy and the stench seemed too oppressive. I walked back outside and sat down in the park. The sooty night air of Leipzig felt almost refreshing.

Five minutes later Ernst appeared. "So you've had enough?" Before I could answer, he pointed to a building on the edge of the park, a few dozen yards away, which in the last century had been affiliated with a local church. Painted near its roof was a quote from Isaiah: "*Die auf den Herren harren, kriegen neue Kraft, dass sie auffahren mit Flügeln wie Adler.*"

"In the German language, *den Herren* can mean 'God' or 'man,' you know." (This would make the translation roughly "Those who are waiting for a man will receive new power, so that they can fly up with the wings like an eagle.")

***"The Lutheran Church is perhaps the most progressive force for gay people in East Germany."***

bulky, decaying houses on either side. "Do you see the man there in the theater? He's one of the managers and after hours sometimes he has himself chained to a light fixture in the foyer."

We passed a Soviet soldiers' barracks. A few were standing in the doorway with their black boots and oversized coats, smoking cigarettes. "Sometimes," Ernst whispered, "there are even Russian generals at the toilets — and

"We often laugh about that here in the park toilet since we are in the shadow of that building. Do you think it's true?"

We walked back to the car, past the Soviet barracks and the darkened theater. Ernst couldn't start the car. He pulled on his rubber gloves, opened his door, and said without looking at me, "I hope you've learned today what you wanted to about my country."



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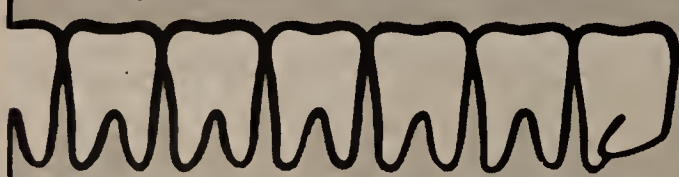


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## Seneca

Continued from page 1

Twenty-six of the women were arrested the next day.

"They were told if they cooperated by giving their names they would all be given ban and bar letters and released. That's what happened," Faseher said.

While both Wasserman and Myers confirm the hostility in Romulus, and the tension between townspeople and peace encampment women, they also express optimism about their impact.

"In general, the community is extremely disturbed about the en-

campment's presence here in Romulus. There are various reasons — lesbians, people whose views they don't share — they've never been exposed to these people," Myers said. She added, however, that some community members have come into the encampment offering services and donating food. "There's a real wide range of community people just as there is a wide range of women at the encampment," she said.

Wasserman noted that one

positive outcome of the encampment's actions has been "the incredible amount of dialogue about various issues within the community. I think we definitely have had some effect."

She also said that statements from New York Gov. Mario Cuomo have affected the attitude of the sheriff's deputies. Cuomo announced on August 1 that he believed the public had a right to know if nuclear weapons were being stored in their state. He also declared a state of emergency on Sunday night so that the state police could assist in protecting the women from the townspeople.

Wasserman said, "I've seen active non-support at times from the sheriff's deputies. Since Monday, and the governor's actions, that has changed. There's now support for allowing us to protest."

— filed from Boston

## IGA

Continued from page 1

dary infection brought on by AIDS. It is expected that the number of people with AIDS is significantly higher than stated in any official report.



Seneca peace campers were met by these counterdemonstrators at Waterloo.

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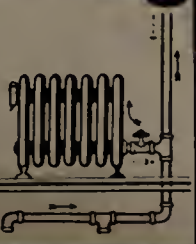
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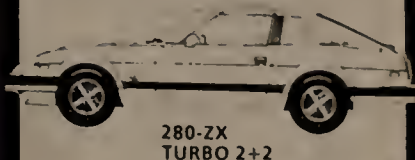
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# Classifieds

VW BEETLE 1970 descended from a long line of queer owners. Runs great. Starts in sub zero temps. Rust bad. \$400 or best offer. Call Jil 426-4469 or 524-7390.

'78 Honda Civic — 90,000 miles, needs new brakes, but otherwise in good condition. Great on gas and so easy to park! Asking \$2000 for this dependable city car. Jenifer, 776-6292.

**TEENAGE BOY STORIES**  
Hot stories about teenage boys & their first experiences. Send \$2 to Alexander-son, 36 N Euclid Suite E198, National CityCA 92050 State age over 21. (5)

## RESORTS

### MASSACHUSETTS

P-Town Waterfront Apts from \$300/wk. Quiet West End, clean, well-furnished, deck on beachfront. (617) 262-7396 or (617) 487-2771. (6)

**P-TOWN'S NEWEST WOMYN'S**  
Dble rms shared bath coffee huge common rm BBQ parking 5 mins walk to Pied & Bay. Call Check'Er Inn (617) 487-9029, 25 Winthrop P-Town, MA 02657 Guest House & apts by the week. (10)

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500 South Main  
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(413) 528-9673

**NANTUCKET:** small pvt guest house in Historic District, nr all shops, restaurants, beaches. For rates, info, reserv: (617) 228-9491. (5)

*Gabriel's* 104 Bradford St., Provincetown, MA (617) 487-3232. For women & their friends. Guestrooms & efficiency apts. Hot tub. 1 blk frm cntr of town. Open year round. (TN)

## VERMONT

**GREENHOPE FARM**  
A Vermont Lesbian Retreat offers beautiful secluded campsites — Lodge facilities, campfires, berry picking & waterfall bathing. Bread & Puppet Circus weekend coming Aug 13. Call early am or keep trying (802) 533-7772. (5)

**VERMONT GUESTHOUSE**  
Beautiful dbl bdrms w/waterfall view for lesbians & gay men in rural village house. Bd & bkfst for two — \$80/wknd. Antiques, flea mkt, lakes, hikes. Dave & Mike (802) 348-7840 (eves 7-9) (11/2)

## MAINE

Buccaneer clean comfortable inexpensive private bath TV 40 ft hid indoor pool weights pool table convenient to stores beach restaurants antique shops factory outlets MC VISA MX Ogunquit Rt 1 Wells ME (207) 646-2140. (7)

**WOMYN'S GUEST HOUSE**  
Coastal Maine — funky, comfortbl, reas rates: work exch avail. Make reserv early! Write Sea Gnomes' Home Box 33 Stonington, ME 04681 for brochure. (TN)

**THE CAPTAIN PROSSER INN**  
Invites you to spend a weekend in Down East Maine (Camden, Boothbay, Bar Harbor, Portland) while staying in Historic Waldoboro. Doubles \$35-50. Wkly rates thru Fall. Reservations: (207) 529-5292 & 832-7666. (9)

**SAIL ON WILD MAINE COAST**  
Vacationing in ME in Aug? Sail w/dyke to islands in Blue Hill, Penobscott, Mt Desert area. Day, overnight, 2-3 day trips. Aug 1-30. (207) 359-2763. (5)

Rustic & private wimmins summer house on Lake Torsey — Central ME. Avail until Sept. \$100/wk. Roberts #329, 87 Spring St. Portland, ME 04101. (5)

## APARTMENTS

**DORCHESTER**  
Redec 2 bdrm apt sunroom din rm mod kit & bth. First & last no utils. \$375/mo. 265-0681. (6)

JP Arboretum area, 2 or 3 brs, hdwd fl, sunny owner occ, 3 decker insulated, quiet st nr T, 522-0345 lv message \$525/mo avail 9/1 or 10/1. (5)

**2 FAMILY FOR RENT**  
Camb/Som line nr Harvard. Prch, yd, hdwd flrs. Spacious 3 bdrm, skylight, \$975 inc ht. 2 bdrm \$675 inc ht. Both avl 9/1. Gay owned. (617) 491-5885. (5)

**APARTMENT FOR RENT**  
Brighton Aug 1-15 2 bdrm apt in 2 fam 6 rms, yrd, new kitch, washer/dryer, no pets, LF pref nr Oak Sq, hdwd flrs, \$580 unhd. 783-2561. (5)

**WEST MEDFORD**  
3 bdrm, nr Tufts & Hvd/Lchm buses; washer, mod bath, hw floors; \$450 unhd, Sept 4, 488-0932. (6)

Malden 4 rm apt in gothic Victorian hse nr T. Bay windows, mod kit & bth, frlg. Free storage, laundry avail. Pref discreet quiet person \$385 inc heat, hw. No dogs. 324-2279 eves & wkends. Avail 8/15. (4)

**ALL APARTMENT ADS, even if you rent space in your own home, are business ads and must be paid for at the business rate (see form).**

**ST BOTOLPH ST AT PRU**  
Small 2 rm apt. share bth in quiet, clean, secure, all male house. Quiet person only. Sept 1 \$295 inc utils. Sec deposit, ref. (617) 262-6067 furn or unfurn. (6)

**BOSTON—SOUTH END**  
Elegantly restored Victorian duplex on Worc Sq 2 bdrms & den, 30' liv rm w/ 12 ft ceilings, ornate detail, w/mg lrl oak flrs, sep DR shrd w/d. \$700/mo + gas ht avail 9/1. 247-0080 eves. (5)

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**GAY MEN'S THERAPY GROUP**  
Has openings. Focus is on self-awareness, intimacy, & relationships. For info call Francis Giambrone 628-6988

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Experienced cleaner for home, apt, or office. Yard work too! Have references. Very hard working & reliable. Hugo 738-0091. (6)

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Cognitive and TA therapy approach for self-actualization, depression, anxiety, guilt. All insurance accepted. Copley Sq office. 739-6381. (5)

**THERAPEUTIC MASSAGE**  
Swedish, Esalen, Shiatsu, Reflexology. Special rate for dancers, students, senior citizens. Gift certificates available. 262-1000 ext 298 Tu-Sat 12-7. (6)

**HOUSECLEANING BOSTON AREA**  
Home, Condos, Apt, Office  
Have References  
Call James 782-7615. (15)

## HOME WANTED

LF student sks rm nr BU 9/1 thru 12/25. Furn pref, unfurn ok. AM neat, non-smoking, quiet. 734-0592 pm. (5)

**LOFT WAREHOUSE OR STUDIO**  
needed, 2 dykes, artist & carpenter/contractor relocating from DC to Boston need space to live & work. Can make anything inhabitable. Willing to exchange remodel/renov for rent Price limit + or - \$300/mo References Lynn or Jean (202) 265-7364. (9-5)

1 bdrm apt in JP needed by 9/1 for responsible, quiet LF Please call Eileen 524-6209 (h), 426-6660(w). Thanks! (5)

LF 35+ student sks bdrm & bth or studio or house to share w/same Water-town/Newton area. Need quiet space, sale nbhd. Don't smoke or drink. Do jog every day. Resp neat quiet independent warm. 965-5168. (5)

## REAL ESTATE

**SHIP CAPTAIN'S HOUSE**  
in Historic Downtown Waldoboro, Maine. Guest house with owner's quarters. Potential for add'l rms, shops, restaurant, offices. \$57,000. Furnished. Financing. (207) 529-5292 or 832-7666. (568)

## JOB WANTED

Lesbian graphic artist/illustrator/screen printer relocating to Boston looking for work in the fall. Pt time, full time or free lance. References. Call Jean collect (DC) (202) 265-7364 eves & wkends. (9-5)

## ORGANIZATIONS

**N AMER MAN/BOY LOVE ASSOC**  
A support group for intergenerational relationships. For information send \$1 to: NAMBLA — GCNAD, PO Box 174, New York, NY 10018. (48)

**D.O.B.**  
Suppt orgnzn for lesbians, 1151 Mass Ave, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri. 8 pm & 3rd Sat 7 pm; Parents & Co-parents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept. weathr permng. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & Indraising event. Info & office hrs 661-3633. All women invited to participate.

**2150 MACRO GROUP**  
Explore the Macro Life Philosophy while making friends with like-minded individuals. Call 647-1193 in PM or leave message during day. (6)

**GAY LESBIAN AND JEWISH?**  
Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

**BOSTON LESBIAN GAY CATHOLICS**  
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston) right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7 10 pm Sun 2 5 pm 536-6518 DIGNITY/BOSTON. 355 Boylston St, Boston, MA 02116. (c)

Group for Lesbian Couples For information call (617) 366-8576 To begin in fall (8)

**GAY MEN'S COVEN**  
Gay sharing positive energies in a Gardnerian Wicca context Monthly meetings for new men as well as initiation directed study Groups in NYC & Seattle Kathexis Anthropos Coven, Box 4538, Sunnyside, NY 11104. Member Covenant of the Goddess (7)

## INSTRUCTION

**FREEHAND**, a learning community of women writers & photographers, begins its second yr Oct 1. We sk students interested in an experience of disciplined & unrestrained lust for art & freedom. PO Box 806, Provincetown, MA 02657, or (617) 487-3579. (5)

## JOB OPPORTUNITIES

**CLINIC SUPERVISOR**  
Med clinic near Pru Ctr serving gay & local population sks FT supervisor of staff who carry out functions of cashier, phone & patient reception. Supervisory experience & knowledge of health care setting required Salary \$15-17K, full health ins. 3 wks vac, plus other benefits. Resume only to: Exec Dir FCHC, 16 Haviland St., Boston, MA 02115. (6)

Mother of LF, 70, seeks responsible, caring, live-in companion. Rm & bd + sal. Cooking. It hskpg Rels req. GCN Box 701. (7)

Conscientious, hard-working GM needed to help run household & apt bldg for 2 prof GM. Excellent part time opp for student. Need flexible schedule & car. After 6 pm 353-1992. (5)

**WANTED:** Self-motivated p/t staff person with experience for NH reproductive rights organization. Job starts 10/1/83. For information call Leslie (212) 661-9770 days. (6)

**WOMEN MUSICIANS**  
F drummer and sax wanted for orig soft rock band 787-5783. (5)

**ATTENTION ADVERTISERS!!**  
People have been leaving classifieds downstairs by our front door early in the morning (late at night???) Please, do not do that. We often do not receive them. Thank you.

Illustration by Tom Keough/WIN.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Locked up and lonesome, looking for correspondence with intelligent fems. Amanda BURROW, CIW-18307, Miller A/39 U, Frontera CA 91720.

California Institution for Women prisoner, age 22, brown eyes, black hair, very sweet, would like to correspond with someone serious about life. Rosalyn ROSS ('Dreamer'), CIW-W15982, Miller A/31 L, Frontera CA 91720.

CIW prisoner age 40, hip in spirit, wants to correspond with creative activists, who want to improve the world. Especially interested in other prisoners, artists, and grass-roots organizers, with energy for a creative arts book by prisoners. Sude TRIPPET ('pebbles'), CIW-W18265, Miller A/51 L, Frontera CA 91720.



## GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

Dark and lovely, passive and sexy, age 32, wants to correspond with witty, conservative, sexy woman. Jeannetta JOHNSON, CIW-W18287, Miller A/42 U, Frontera CA 91720.

Down and lonely stud, 23 years old, wants comfort from sweet-hearted fem. Lisa SMITH, CIW-W17486, Miller A/29L, Frontera CA 91720.

I'm originally from Los Angeles and would love to write to some gay friends and express some of the ideas and fantasies that I have on my mind. It's so hot here you can't do anything outside except in the mornings, so I have plenty of time to write! David WILLIAMS, 17566, PO Box 100, Jean NV 89026.

I would like to hear from people around 40 or 50. My interests are C&W music, dancing, traveling, and reading novels, especially gay stuff, if you have any. Eugene POTTS, A66063, Box 711, Menard IL 62259.

A lot has happened to me since I have been impounded. My family has retreated from me since finding out that I am homosexual. The prisoners here are down on gays (they bring the outside in here with them when they come in). I sometimes think they hate us because they fear to be us, especially when the desire is in their souls. I myself have an easy going personality and would like very much to write to someone who is 'out'! Dennis STINSON, 044896, PO Box 1100 - 1324, Avon Park FL 33825.

Would like to correspond with all people, mostly intelligent people I will answer all letters and I would like for my correspondents to send pictures if possible. Roscoe SIMMONS. 058987, A-9 DC, Crestview FL 32536.

Editor of GAYCON Newsletter has been getting harassed for his publication and has been forced to go underground (where it is hard to earn \$). If you would like to support his continuing efforts, please send to: GCN Prisoner Project, 167 Tremont St., Boston MA 02111.

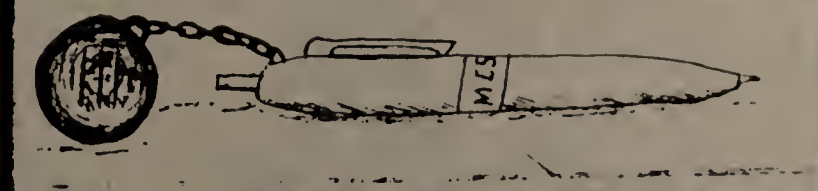


I'm an effeminate gay (on the street I like to cross-dress). I have dark brown hair and pretty green eyes. I love to dance and to talk with men who are confident in themselves. My nickname is Kristle. Live and love. Tony BAKER, Box 1000, Otisville NY 10963.

GM, jet brown hair and eyes, stocky built and love to experience new sex. Sincere, kind and gentle. C.J. WENK, 19588, Westville IN 46391.

I'm open minded, read and play chess and sports regularly, and am seeking a special friendship with a sincere person. Thomas STEVENS, Box 3877, H-2-25, Jackson GA 30233.

My nationality is Pacific Islander and my goals are to be released from prison and to start life off on the right foot with a caring person. Bill HURLEY, A-075656, Box 1100 - 1654, Avon Park FL 33825.



# Prisoners Seeking Friends

Readers (inside and out): Almost all ads are taken from much longer letters which we cannot print in full in the free space GCN has provided. Even so, there's usually a waiting list of 3 to 6 weeks and ads usually only run once or twice (unless we can't get new ones done because of other work).

Lonely prisoner seeks tender, lasting relationship with someone who is interested in the same. Sincere, mature, caring individual. Dewayne GUYNES, 153-117, Box 57, Marion OH 43302.

Gay chemist (graduate of Kent State) seeks correspondence with professional gays. Due to costs of attempting to survive here, I must ask that you send a SASE (embossed only). R.G. DUTY, 164-181, Box 57, Marion OH 43302.

My hobbies are camping, swimming, leather tooling and playing guitar. Steve MARSHALL, A-012906, Box 7, Deer Lodge MT 59722.

My hobbies are poetry, writing and reading. I would only like to correspond with serious-minded people. Will be released in Oct. of 84. Frank FLOURNOY, 36016, Box 2, Lansing KS 66043.

I would like to make some friends. I enjoy good writing, especially modern and contemporary fiction, modern art, theatre, dance and people who are unconventional thinkers. I'm rather romantic but have a good sense of humor and would like to hear from anyone who shares similar interests. Herbert WATSON, Box 45699 134206, Lucasville OH 45699.



**NOTE TO PRISONERS**  
Before you write someone in another prison, you might check with some of the other prisoners to see if the authorities there (in their fearful attempt to keep you from forming unions or organizing in any way) issue disciplinary warnings for writing other prisoners. If they keep you from communicating with each other and keep you fighting with each other, they have less to worry about you coming out against the prison system itself. Think about it!



I was a hairdresser and part-time model before coming to prison and would like to correspond with open-minded people who might like to take time out of their day to write a friend. Kenneth BASS, 165-377, Box 45699, Lucasville OH 45699.

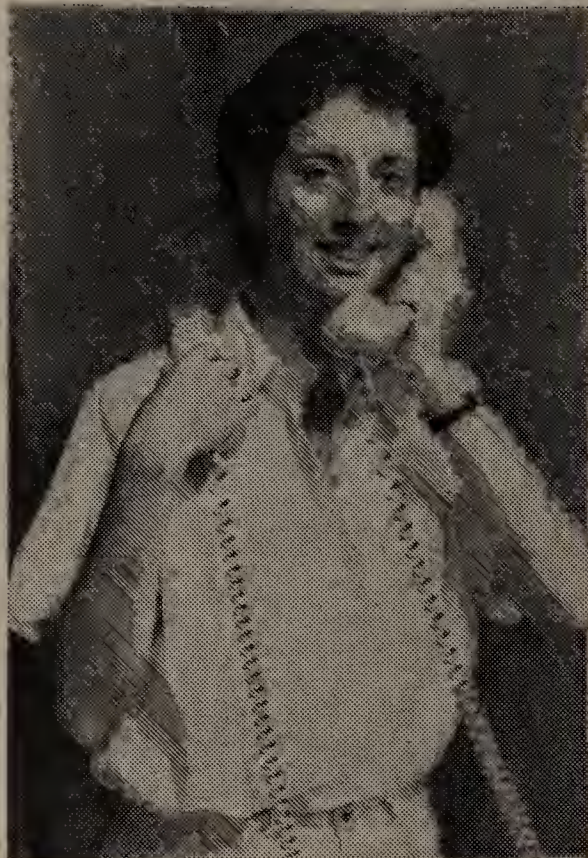
Physical culturist seeks emotional and/or intellectual stimulation. Photo on request. Due for release soon. David WILLIAMSON, ADC 64655, 1 barracks Diagnostic Unit, 8000 W 7th Ave Pine Bluff AR 71603.





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